

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★ JOURNAL TENNESSEE BAPTIST CONVENTION

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An Old Tonic for Modern Days

By PAUL STEWART,
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"Draw nigh to God, and he will draw nigh to you." James 4:8.
"It is good for me to draw near God." Ps. 73:28.

HERE WE HAVE an exhortation and a consolation for discouraged and distracted people. James believed in a practical religion. He wasted no time on theories. He knew that drawing near to God would bring results. In an evil hour the Psalmist was tempted to renounce his faith. But after going into the house of the Lord he understood that it was not in vain to live according to the will of God. The tonic that cured David will help us too.

God is never too far off from his children. But many times we fail to realize His nearness because of neglect, self-will, unholy thoughts, and sinful indulgences. Improper indulgence is a waste pipe by which we let life run into the gutter. The heart that harbors sin cannot get in close touch with God, for sin is an insulator. Our prayer should be, "God, make me clean." The sin of jealousy should be abstained from. Sins of the tongue, such as backbiting, gossip, and unkind criticism are great hindrances to our spiritual lives. Ps. 15:3. An unforgiving spirit keeps us from being in full fellowship with God. Failing to do what God would have us do is the sin of omission. "To him that knoweth to do good and doeth it not to him it is sin." Disobedience is another sin to be avoided.

*"Nothing between my soul and the Saviour,
So that His blessed face may be seen."*

What are some of the things that help us realize the nearness of God? For one thing, the Bible, the Guidebook from earth to heaven. The more we make this Book a part of our lives, the nearer we live to God. We are not only to read the Bible, but to take time for meditation on it. Meditation is to the soul what digestion is to the body.

Through prayer we approach God and commune with Him. If we are too busy to pray we are too busy. We are told to pray without ceasing, remain in a prayerful attitude. "Draw me nearer, nearer, blessed Lord."

Church attendance is another aid. Spiritual declension sets in when it is neglected. Attendance on a spiritual service cured David of his doubts.

Contacts and fellowship with people who have the Spirit of Christ is still another aid. The spirit of those who are loving, courageous, loyal, unselfish and gentle is very helpful.

Faithful witnessing for the Lord is still another means. We should not only live the Christian life but we should give vocal expression to it. Many times our hearts have been warmed, and heaven seemed nearer, as we helped someone to come to Christ, or to change his life for the better.

What are the results of living near God? One gets more out of life. His life is more victorious, happy, and useful. Too, nearness to God keeps one constantly to be ready for death. Paul said, "For to me to live is Christ, and to die is gain" (Phil. 1:21). A dying woman said to her pastor, "They say I am dying. Oh, how glorious. I was never so happy in all my life."

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EDITORIAL

Years of Peace Less Than One In Thirteen

GENERAL DOUGLAS MACARTHUR was recently reported to have said that out of 3,400 years only 268, or less than one in thirteen, have had no war. "Wars and rumours of wars" are characteristic of earthly history all along, whatever climactic expression this characteristic may take as the age draws toward its close.

The prevalence of war in human history is not due to "the failure of Christianity," as some critical men are charging. It is a revelation of the ungodliness of men who reject the Gospel which Christianity proclaims. No man whose spiritual discernment is not dead would charge Jesus with guilt for not transforming the whole, warring Roman-Empire. It is just as gross and unfair to hold the Lord's churches responsible for not transforming the whole world now. The churches are responsible for preaching the Gospel, but they cannot compel men to accept it and live by it.

Yes, in the fulfillment of God's sovereign redemptive and governmental plans, Jesus shall some day bring in "a just and durable peace." But rest assured that it shall not be by way of the humanly conceived technique of scholastic churchmen.

Sound Sense and Straight Soldiers

MANIFOLD TEMPTATIONS are thrown in the way of soldiers. It is a burning shame that the May law against prostitution in the areas of the camps is not rigidly enforced by the proper authorities as a safeguard to the soldiers.

It is a burning shame that intoxicants are not only legalized by the Government, but are made easily available to them. It is disgusting to see how some boys in their country's uniform carry on these days under the influence of drink.

But not all soldiers by any means fall in the face of temptation. Someone has well said that soldiers can go straight, if they want to—want to bad enough, of course. There have been soldiers who went through training and war and came out morally unscathed. It can be done again. For instance, we know a man who was in the service for several years who says that any of his buddies who drank respected his declining to drink and did not seek to compel him to drink. So it is in relation to other temptations.

Nevertheless, the boys in the services need all the prayers and encouragement that loved ones and friends and churches can give them to help them to keep morally strong. We wish that stronger legal safeguards were thrown around them. But in the ultimate, the right solution of the matter rests with the soldier himself.

Soldier boys out there in the service, the Lord be with you. Many will keep morally straight. May all of you do so!

Who Can Answer These Questions?

WRITING ON THIS theme, Ethel Hubler, editor of *National Voice*, asks the following questions:

Is it right to build churches to save a man, and, at the same time, license shops that destroy men?

Is it right to license a man to sell that which will make a man drink and then punish the man for being drunk?

Is it right to license a man to make paupers and then tax sober men to take care of them?

Is it right to license a saloon to teach vice and then tax people for schools to teach virtue?

Is it right to derive a revenue out of a traffic which no decent man defends?

Is it right to teach your boys to be honest, and then vote to license a place where they may be taught to gamble?

Is it right to preach justice and charity, and then vote to license a thing which robs the widows and orphans of their bread?

Perhaps the phrase, "no decent man," is too extreme, though some might say this is debatable. Probably the phrase, "which no man can logically and successfully defend," would be wiser. But Miss Hubler asks some questions that should be seriously pondered by the "wets" and by those "drys" who voted "wet" and by all who are friendly toward the intoxicating liquor traffic. The genuine drys know that the answer to all these questions is NO!

Missionaries Praised By Chinese Ambassador

AS REPORTED in the *First Baptist Advance*, bulletin of the First Baptist Church of Abilene, Texas, Millard A. Jenkins, pastor, Mr. Hee Shih, Chinese Ambassador to the United States, is quoted as saying the following:

As an unreconstructed heathen, I wish to pay my respects to all the Christian missionary workers, Protestant or Catholic, who have aided China during these years of China's war of resistance to aggression. Throughout these years many of the missions have lost their property and have suffered casualties in personnel. Their women workers have been sent away and have suffered great indignities, physical hardships and misery because of wartime troubles.

But as far as I know, no missionary worker has deserted his post whether he be a member of the Mission for Lepers or a medical missionary or a teacher in a mission school. Their missions have become centers of refuge for thousands, and in some cases for tens of thousands, of Chinese civilian sufferers, particularly women, children, and the aged.

It is this spirit of service, this devotion to work, this sympathy for the cause of China's independence and freedom that has won for them the warm admiration, high respect and love of the Chinese people. And I sincerely believe that it is not proselytizing, but this truly religious spirit of service that will continue to win the sympathy and support of the entire Chinese nation for the Christian missions in all the years to come.

If this "unreconstructed heathen," as he calls himself, has this high opinion of the work of the missionaries, shame, thrice shame, upon any in Missionary Baptist churches who are so dull in spiritual discernment and so lacking in the passion of the Cross as to say they "don't believe much in these here missions."

To be an out-and-out anti-missionary from conviction is more honorable than to profess to be a Missionary Baptist and then from indifference do nothing to back up that profession.

What Kind of Collection Is "The Collection"

GIVING INSTRUCTION concerning a benevolent fund for the relief of poor saints at Jerusalem, Paul says: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings (collections) when I come" (I Cor. 16:1, 2). Benevolence being the thing immediately in view, it is the thing specifically discussed. But this does not appear to justify the conclusion that the principles in the case do not ultimately apply to mission contributions as well.

It will not do to say that the instruction is individual only. It is individual all right, as the expression, "let every one of you lay by him in store," shows. The direction, "Every man, according as he purposeth in his heart, so let him give" (II Cor. 9:7), referring to the same benevolent fund, also conveys the individual idea. But Paul's instruction applies also to the churches as such. "As I have given order to the churches of Galatia, even so do ye," the Corinthian church. Traveling with Paul and Titus in the interest of the

fund that was being raised were "the messengers of the churches" (II Cor. 8:23). One is specifically mentioned as having been "chosen of the churches" to travel in this service (II Cor. 8:19). Evidently the other messengers had been similarly chosen. So Paul's instruction has both an individual and a collective application. Therefore, there is here a doctrine of giving which the churches are to heed, as well as their members individually.

Christian giving is a "grace," a disposition created by the Spirit of grace (II Cor. 8:7). Logically, then, the same principles apply to it, whether it be expressed in benevolence or in missions. Benevolence is the thing *immediately* in Paul's mind in I Cor. 16:1, 2, but the *principle* includes missions ultimately.

In II Cor. 9:8-14, Paul refers to the same fund as in I Cor. 16:1, 2. Attention is here called to certain statements of his. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto *every* good work." Does benevolence include "every good work?" The prayer-hope is expressed that God may "multiply your seed sown, and increase the fruits (note plural) of your righteousness." Is this not wider than simply benevolence? The effect of Corinthian liberality on the Jerusalem saints is that they "glorify God for your professed subjection to the gospel of Christ, and for your liberal distribution unto them, and unto *all men*." In the full scope of the apostle's thought, "the collection" which he emphasizes and the principles of which he lays down is a Christian giving which (1) demonstrates subjection to the Gospel of Christ and (2) includes benevolence and then reaches out "unto all men" who come under the scope of Christian giving. The point is that such statements as these surely go beyond mere benevolence in their principle and scope.

The logical and Biblical view seems to be as follows: (1) The apostle specifically discusses benevolence because that is the thing immediately before the churches; (2) He uses benevolence as the vehicle and occasion to lay down the doctrine and principles of Christian giving; (3) Included in this Christian giving is not only the benevolence immediately in hand, but also Christian giving in other expressions thereof; (4) In fine, "the collection," as Paul presents it, includes in its scope and principles all Christian giving as fostered co-operatively and Biblically by the churches.

"The collection" includes in principle and in the ultimate the collection of the collections of the churches through the years. The doctrine of Christian giving is laid down for all time.

An Enjoyable Itinerary

DURING THE PERIOD of March 16-20, Superintendent Jesse Daniel of the State Sunday School Department had teams of workers covering the associations in the state in emphasis upon the Sunday School work and upon the Co-operative Program in connection with it. The speaker on the latter theme represented Secretary Freeman in the places where the Secretary could not be present personally. Regional Missionary James T. Shirley of Jackson was in charge of the team on the itinerary which the editor made. Royally did he serve in that capacity and in his Sunday School emphasis.

Our team made the following associations, with the churches and pastors where the meetings were held: Madison Co., Jackson, First, W. Morris Ford; Crockett Co., Friendship, J. H. Miller; Dyer Co., Halls, B. R. Winchester; Beulah, Woodland Mills, Joe Clapp (former pastor); Gibson Co., Trenton, First, C. O. Simpson. It is felt that much good was accomplished in these meetings, and the people were uniformly kind.

The team thanks the various churches and pastors in general for their courtesies. For particular courtesies thanks are expressed to the follownig: Dr. and Mrs. J. T. Stallings, Friendship; Pastor B. R. Winchester, Mrs. D. C. Warren, Mr. and Mrs. David R. Nunn and Deacon and Mrs. T. G. Avery, Halls; and the editor's parents-in-law, Mr. and Mrs. M. L. Glover, Woodland Mills.

Bro. Shirley is not only a fine worker, but a fine traveling companion as well. We loved him in the Lord before the itinerary. We love him in the Lord all the more now.

THURSDAY, APRIL 2, 1942

"Our Services Were Not On The Alert"

THIS WAS THE EXPLANATION of the Pearl Harbor Tragedy by Secretary of the Navy Frank Knox following his return from a visit to that area. Subsequently the President's Inquiry Committee put the major blame on two men, but the full cause (or causes) back of this do not appear to have been revealed.

Rumors persist that probably liquor was a large contributing factor. It is reported that there were more than 400 saloons or liquor outlets on Oahu, 55 per cent of them being operated by unnaturalized Japanese. Why was early Sunday morning chosen for the attack? And why were the liquor places closed immediately following the tragedy if there was no connection? Or was this course an unconscious testimony to the fact that liquor joints in operation are not suitable in the presence of national tragedy, sorrow and need? In either case, what a damning indictment of such places!

Relative to Secretary Knox's report that liquor conditions were "normal" on Saturday night before the tragedy and no different from what they had been on previous Saturday nights, the editor of *Progress* well says that this "may mean nothing or everything. In the absence of attack it may mean nothing; under attack it may be the chief cause of defeat."

As a loyal American paper, BAPTIST AND REFLECTOR wishes that there could be a sufficient revelation of the data in the case to show the truth or falsity of these rumors. It joins Mr. Henry M. Johnson of the American Business Men's Research Bureau, as reported in *The Civic Bulletin*, in a letter to Hon. Andrew J. May, Chairman of the House Military Affairs Committee at Washington, in which he asked that a thorough investigation be made of the part—if any—that beverage alcohol played in the Pearl Harbor Tragedy. Best of all, it wishes that the President would use his powers to impose wartime prohibition as President Wilson did during the first World War.

Emergency Relief Offering

Plans are being worked out for the offering to provide food and medicines for the hungry and the sick of war-torn lands across the seas. Owing to problems which had to be considered, it has not been possible to make definite announcements about the offering in Tennessee. The Administrative Committee will meet this week, and next week the facts will be given through the columns of Baptist and Reflector.

Begin immediately to make your plans and announcements regarding this offering. Very probably the third Sunday in April will be the day, but your church can take it when ready. It is an offering for a great and imperative need. Let every member of every church keep in mind that tens of thousands of lives are dependent upon it, and that the provisions which will be purchased with the funds may open doors into innumerable hearts so that the Gospel can reach them.

REMEMBER ALWAYS! SEND YOUR OFFERING THROUGH YOUR STATE OFFICE! Remittances of this special Emergency Relief Fund will be sent the Foreign Board weekly, if they so desire. But all funds for every Baptist cause outside the local fields of the churches should be sent through your state treasury!—John D. Freeman, Treasurer.

Baptist Papers and Subversive Movements

By JOHN D. FREEMAN

(Address delivered before the Southern Baptist Press Association at Memphis, Tennessee, February 4, 1942.)

THAT THERE ARE SUBVERSIVE forces, dangerous fifth columnists, in the ranks of Christians none can gainsay. They run all the way from the fanatical opponent of organized church work, and the free-lance preacher, to the intellectual high-brow who has become too smart to accept any of the supernatural elements of the Christian faith, who exalts human reason above divinely implanted faith, and who would put all people into an ecclesiastical strait jacket of his own forging.

The outstanding and most dangerous subversive movements of our day and country are (1) Anti-supernaturalism, (2) Anti-missions, (3) Totalitarianism. Whatever form any subversive movement may take in the religious world, it will be found in one of these general classes. What may Baptist papers do to offset them?

I. MAGNIFY FAITH. The effort to destroy faith in the supernatural is as old as the human family. For ages men of every class have felt that faith and superstition are synonymous, hence that all thinkers should seek to destroy human reliance upon faith which they know only as credulity, and to cast overboard every teaching and organization which depends upon faith in the supernatural. So today we have the enemy in the intellectual world, seeking to bring all students to spurn everything which cannot be demonstrated or accounted for by scientific methods. We have him in the religious world, seeking to cause men everywhere to deny that God is, that what we see and know and are came originally from the hand of the Eternal, and that such a thing as a miraculous revelation of the divine will, or the New Birth, or heaven or hell and the coming judgment are realities.

The Baptist paper is our primary defense against this movement, and it can render effective service against it: (1) By keeping the leaders of the movement continuously "upon the carpet" so that they may not by subtle, veiled propaganda slowly undermine the foundations of our religion. When it comes to exposing them, tact and kindness should be shown but absolutely no compromise! (2) By furnishing counter propaganda which will expose the heresies and refute the arguments of all who deny any fundamental part of our faith—(a) Solid arguments such as Paul sent against the heresies of his day; (b) Undeniable witnesses such as Jesus produced in the man who declared to the heretics of that day, "I only know that whereas I was blind, I now see."

I once heard Chaplain Hilyer of the 127th Field Artillery tell of a young college woman who had espoused infidelity. "There isn't any God!" she had declared indignantly to a friend who was arguing with her about the question. "All right," answered the wise friend. "Let us say there isn't. Will you then go out on the fire escape of your dormitory just before you retire tonight, look into the star-studded skies and say out loud 'There isn't any God?'"

With a flippant toss of her head the young woman said she could stand anywhere at any time and say it. The next day she ran across this friend who asked if she had done as she promised. "Yes," came the abashed reply. "At least I tried to do it. But I could never make the declaration the second time, for something inside me told me in no uncertain terms, 'You're a liar and you know it.' I'll never again feel that there is no God in heaven." Let the whole world be brought right up against the bare facts of life and reality and every sane, honest person will admit the supernatural and bow in the presence of its God.

The final blow at the skeptic and materialist regarding the miraculous New Birth is a Saul of Tarsus transformed into a flaming evangelist who can stand before a pagan king and make him know that faith in a supernatural Saviour and Lord is not the result of a disordered mind; or a man who has been snatched suddenly from the depths of debauchery and turned into a flame-tongued apostle of righteousness. The Baptist paper ought, therefore, to keep before its readers brief, pungent, terse discussions of all controverted points of our faith and to fortify these with incontrovertible proofs of the supernatural in the form of human interest stories of conversions,

achievements and providential interferences with the plans of wicked man.

II. PRESENT MISSIONS. The movement against organized missionary endeavor is another serious subversive thing which the Baptist paper can help overcome. That it is a force to be reckoned with is attested by the fact that less than half the members of our churches ever give a penny to missionary causes, only one in twenty-five, if we leave out the pastors and evangelists, ever wins a soul to Christ, and that there is still active in many Southern states strong anti-mission or non-mission groups of professed Baptists. It goes without question that the growth and security of any Christian body depends upon its having a vigorous evangelistic and missionary program. That being true, it follows as an inescapable corollary that the presence in any Baptist body of an *anti* or a *non* missionary band constitutes a handicap which will, unless removed, bring defeat.

Our Baptist papers should, therefore, keep before their readers much information about the place and importance of missions in the Christian program. They should furnish pastors and teachers with solid materials for sermons and illustrations. They should carry frequent feature stories which set forth the thrilling romance of the missionary enterprise, the necessity of an organized force behind it and the wonderful results which are being attained by our own conventions as against the pitifully small achievements of other Baptist bodies who seek to save their consciences by "direct" or "faith" undertakings. During nine years as a mission secretary I have found that the most potent appeal that can be made to non-mission churches and their members is to show them what our missionary enterprises are doing and to stir their hearts by relating some of the thrilling stories that come from our workers in the state, the South and the world fields.

III. OPPOSE TOTALITARIANISM. The most dangerous subversive movement at work among us today is totalitarianism. It expresses itself among our people in various ways. It seeks to destroy faith in reliance upon a supernatural Saviour and in the New Birth by claiming that any religious faith is good if its holder is sincere; by herding all men together in a "super-church," regardless of their creedal differences, and by seeking to substitute a social gospel for a Gospel that is Christ-centered, Cross-bowed and Blood-stained. It knows that as long as any Christian group stands solidly upon the creed written by Paul to the Ephesians—One Lord, one faith, one baptism, one God and Father—it can never control them or hope to make them a part of its ecclesiastical domain.

It seeks to overcome orthodoxy by ridicule, cajolery, threats, and by showing "new frontiers" which God forgot to reveal in His divine Word and which such apostles and evangelists as Peter, John and Paul, Huss, Bunyan and Luther, Spurgeon, Broadus and Carroll, failed to discover as necessary addenda to those which they advocated and defended with all the passion of their great hearts and power of their mighty minds.

Romanism is the mother of totalitarianism. Let it never be forgotten that wherever her gory hand rests upon a people all individual and group freedom is gone. The latest example of her brutal treachery is to be seen in Spain where she has been reinstated by the papal satellite, Franco, and where her priests are in full charge, and only one small Baptist church has been left to proclaim the Gospel of Christ and human freedom! The very genius of Romanism is one-man rule and human slavery. Wherever she holds sway in religion, totalitarianism is inevitable in government of all kinds.

The present upsurge of councils, cliques and such in religion is due either to the efforts of some hierarchical offspring of Rome, to Rome herself, or to mis-directed efforts of well-meaning evangelicals to offset the power of Rome by counter movements modeled after the Papacy. Somehow there is in the hearts of many otherwise noble men the false idea that one cannot depend upon the masses to go aright without being controlled by a few. They deny that Democracy is a possible form of social control, and claim that it is utterly impossible as a means of religious organization and direction. Even some Baptist pastors and theological professors are advocating our becoming a part of their totalitarian movement.

What can our Baptist papers do about it? They can present through their columns the genius and origin of the movement. They can expose the nature of its present leadership, many of whom are highly paid prelates who have set themselves up to dictate the policies and doctrines of evangelical Christians, some of whom are flagrant left-wingers in politics and extreme radicals in their religious faith. Our papers can expose the nature of their organization and method of securing funds and let the people see how like modern secular rackets they are. They can magnify the New Testament plan of co-operation among the people of Christ, keeping always to the front the majesty of the true church—a local body of Christ or household of faith—the place of the association, the necessity of special agencies or boards through which co-operative work is done, and the nobility of the plan of financing religious work as set forth in the Scriptures. They can exalt the Bible as the Word of God and the New Testament as the sole needed rule for faith and practice in all religious affairs, and they can keep continually before the mind of every reader the God-ordained dignity and place and importance of the individual in human society.

The Baptist paper is a mighty force among us. Regardless of the continuous criticisms that are set against it; in spite of the fact that its income makes it incapable of rendering the most effective service possible; in spite of the charge that people do not read it—in spite of every adverse criticism and every handicap, he who knows the facts will put the Baptist paper high up among the useful instrumentalities of our religious program and life. It is sorely needed now to combat heresy. It is our strong stay against subversive movements in the religious world. It can be a bulwark in defense of individual liberty, which means all liberty. Let it realize its mighty power, except the challenge of the day and set forth upon a holy crusade the end of which is to wrest the initiative from the hands of the Saracens who would destroy our holy faith and enslave our Baptist people!

The Man Christ Jesus

By A. D. MUSE, Evangelist, Memphis, Tenn.

GOD CREATED MAN that He might dwell in him. Man sinned, fell, and God could not dwell in him. God set about to bring about a man in whom He could dwell. This He did in Jesus. Jesus is the manifestation, the visibility, the incarnation of God. This is typified in the Tabernacle in the wilderness. That was to be the dwelling place of God in the Shekinah Glory, the Glory of His dwelling presence. The Shekinah rested behind the veil, in the Holy of Holies, underneath the Cherubim, on the Mercy seat, where the blood of atonement was placed once a year, over the covenant ark in which were placed the testimonies of Israel's guilt! Where sin was put out of God's sight He dwelled. Nowhere else. There he dwelled in the midst of His *earthly people*, Israel!

I.

Later God brought His eternal Son into the world and Himself became a man. In *that man* who was made like unto ourselves in all things, and tempted in all points like as we are, yet without sin God dwelled. And in His body on the tree Jesus bore our sins, and made of Himself a sacrifice for them. In the tabernacle God dwelled where the atonement (Covering) for sin was made! Jesus, in His body, makes atonement for our sins now in Heaven. When we believe in Him our atonement is made personally to and for us. By the act of Faith we dwell in union with Him through the Holy Spirit. He dwells in us in the person of the Holy Spirit!

John, in his first chapter, tells us that the *Word* was in the beginning *with God* and that the *Word was God*! He also tells us that all things were made *by the Word*. He then tells us that "The word was *made flesh*." The tense form of that verb is literally "*Became flesh*." Paul tells us "For as much as children are partakers of flesh and blood, he also, himself, likewise, took part of same" (Heb. 2:14). How any honest person can read that and deny the eternal, essential Deity of Jesus, and deny the fact of Jesus being God incarnate, is more than I can see!

Again Paul says "He took not on Him the nature of angels, He took on Him the seed of Abraham" (Heb. 2:16). The verb there

is *epilambano*. It is middle voice of the present indicative and should read, literally, "*Lays bold of*," "*Assumes*" the seed of Abraham, the nature of man. The eternal word personally, actually, and Himself responsible, took upon Himself a human nature of flesh and blood just like we have! And He lived entirely within the circle of the experiences of all men, with just one exception,—sin! I have recently read some loud acclaims that Paul did not teach the incarnation and the Virgin Birth of our Lord. These acclaims came from high scholastic rating too! But how any man in the world can claim such while that passage, Heb. 2:16, is in the record, is beyond me to see! Paul did teach the incarnation. And this passage means that *He created His own body*! And that means a *virgin birth*! For if He created His own body which He assumed at His incarnation, this body which He did assume, was not the product of natural generation of man; therefore, He *was* virgin born!

Not only so, but John tells us that this eternal Word; who was *with God*, who *was God* and who "*became flesh*," and who *made* all things that were made, dwelt among us. He tabernacled among us, He tented among us, in the flesh which He assumed and became incarnate. Thus John declares the eternalness, the absolute and essential Deity of Jesus Christ! And of that there is no excuse left to attempt to deny as long as that passage is in the Record!

II.

Still further, John tells us that we beheld in Him the glory of the only begotten of the Father. Whatever God now is He always was! Whatever attribute, prerogative and character He now has He always did have! There was *never* a time He *was not* all that He now is. We beheld the Glory as of the only begotten of the Father! God is now a Father. God always was a Father. There was never a time He was not a Father. Therefore He always had a Son! The mystery of it I can not explain. Yonder is that sun ray falling through my window and against the wall of my room. That is *the sun*. That vast luminous body far out yonder in the west, I call the sun! That is *the sun*. That soft, shimmering light at night we call the moonlight—that is the sun also! A trinity! Three in one. Each essentially the same as the other and yet each distinct from the others. So with the God head! I don't understand either, but I thank God for the sun and glory in His eternal trinity and in His Son, Jesus Christ, who always was and now is and always will be! Who became flesh and dwelt among us. He dwelt among us. The Greek is *skēnetes*. He tented among us. It was temporary. When the Shekinah returned, the Tabernacle passed, the temple fell. When the Son left He carried His temple, His body, with Him! And some day we are all going to go to be with Him. When the Spirit who now dwells in us returns, He will likewise take His tent, His tabernacle, with Him,—the church in glory. We will all be caught up together with Him in the air! That is the resurrection of them who are Christ's and the translation of the living who are Christ's. "So shall we ever be with the Lord." We will dwell with Him and He will dwell with us—the new man, created in "The man Christ Jesus." It is worth being a Christian to be in God's future program for His people in the ages to come!

Church Attendance—What My Absence Did

IT MADE SOME question the reality of Christianity.

It made some think that I was a pretender.

It made some regard my spiritual welfare and that of others as a matter of small concern.

It weakened the effect of the church service.

It made it more difficult for the preacher to preach.

It discouraged the brethren, and, therefore, robbed them of a blessing.

It caused others to stay away from church.

It made it harder for me to meet the temptations of the devil.

It gave the devil more power over lost souls.

It encouraged the habit of non-church-going.

—Author Unknown.

(Submitted by R. L. Ray, Jr., Pontotoc, Miss.)

Sixty Years In One Pastorate

(Dr. E. R. Carter, Pastor of Atlanta's oldest Negro Baptist Church since 1882, will be honored by both races Sunday afternoon, April 19th.)

By LOUIE D. NEWTON, Pastor,
Druid Hills Baptist Church, Atlanta.

SIXTY YEARS is a long time, considered from man's viewpoint. It is longer than most men live. But in Atlanta we have a man who has been pastor of one church three score years. That man is Dr. Edward Randolph Carter; and that church is Friendship Baptist Church, the oldest Negro Baptist church in Atlanta.

This historic event will be celebrated by the white and colored races in Atlanta's downtown municipal auditorium Sunday afternoon, April 19th, the Lord willing. There will be a special celebration service at the church that morning at 11 o'clock, and again that evening, but the community-wide celebration will be held at the municipal auditorium in the afternoon, thus affording opportunity for the largest possible number of people to come together on this eventful occasion.

The sermon will be delivered by Dr. George W. Truett. Several years ago, when Dr. Truett was on a visit to Atlanta, I took him by Dr. Carter's home, and Dr. Carter asked him then if he would come and preach his sixtieth anniversary sermon. Dr. Truett said he would be glad to do so, if circumstances would permit. Dr. Truett will be with us in a meeting at Druid Hills, April 12-19, which will make it possible for him to comply with Dr. Carter's request.

Greetings from far and near will be brought by distinguished leaders on the occasion of this anniversary. Dr. J. H. Rushbrooke, president of the Baptist World Alliance; Dr. G. L. Prince, president of the National Baptist Convention of America, with which Dr. Carter is officially related; and equally prominent leaders, both religious and civic, will send or personally extend greetings. The Governor of Georgia, the Mayor Atlanta, and other such leaders will have part on the program. Officers of the Friendship Church will have charge of all of the details of the program, including the music, the ushering, and so forth.

Dr. Carter is one of the most picturesque personalities I have had the privilege of knowing. He was 84 years old on March 15, 1942, but he is still able to stand in his pulpit every Sunday morning and preach the unsearchable riches of the Gospel of the Lord Jesus Christ.

Born in Athens, Georgia, the son of Thomas and Sybil Carter, he was named for General Edward Randolph Harden, attorney for the Cherokee Indians, and father of Mary Ellis Greenhill Harden, sweetheart of John Howard Payne, author of "Home, Sweet Home." Dr. Carter worked as a boy in a shoe-maker's shop, learning that trade.

He was converted under the preaching of Dr. Patrick H. Mell, Chancellor of the University of Georgia, located at Athens. The text of the sermon was, "Behold, I stand at the door and knock. . . ." He was baptized by the Rev. Floyd Hill, pastor of Landrum Chapel, in Athens.

Feeling that he was called of the Holy Spirit to preach, the young man sought to enter the Theological Seminary, then located at Augusta. While corresponding with the president of the seminary, the institution was removed to Atlanta, and finally became a part of Morehouse College. He started out from Athens to Atlanta, walking; but when the engineer on the train from Athens to Union Point recognized him walking along the track, he stopped the train, let him get up in the cab, and took him on to Union Point. When the train from Augusta to Atlanta reached Union Point, the engineer asked the engineer on that train to allow young Carter to ride to Atlanta.

His mother was already in Atlanta, working as the cook in the home of Dr. Henry Holcomb Tucker, Editor of *The Christian Index*, and she introduced her son to Dr. Tucker and other prominent

white Baptist leaders of Atlanta. He took the full four-year course in what is now Morehouse College. While studying at the college, Dr. Carter preached frequently in nearby Friendship Church, which I should explain as being the mother Negro Baptist church of Atlanta, the charter members having been granted letters from the First Baptist Church of Atlanta at the close of the war in 1865.

In 1882 he was called to the pastorate of Friendship Church, where he has served continuously for sixty years. He received a number of calls to prominent churches throughout the nation, but the Lord made it clear that He wanted him to continue as Friendship's pastor.

Friendship Church, under the ministry of Dr. Carter, has been a bright and shining light for the Lord. From that mother church have gone forth many churches, many preachers, a number of missionaries and teachers. It has enjoyed the fellowship of many of the members of the faculty of Morehouse College, Spelman College, and Atlanta University. The late Dr. John Hope, distinguished Negro educator, president of Morehouse, and later president of Atlanta University, was a deacon in Friendship Church.

Early in his ministry, Dr. Carter established Carter Home, next door to the church, for the care of aged people. This institutional wing of Friendship Church has been a great blessing to the community.

Dr. Carter has been an active leader in the life of Atlanta for all these years. He had scarcely arrived in Atlanta when Henry W. Grady, the brilliant editor of the *Atlanta Constitution*, himself a native of Athens, sent for young Carter. Grady helped him during his student days, and when Dr. Carter became pastor of Friendship Church, Grady found him a powerful colleague in every fight for righteousness. They fought together in the early campaigns for prohibition, speaking from the same platform.

Dr. Carter has been an international figure in Baptist affairs. He was one of the organizers of the Baptist World Alliance in London, in 1905. He attended the initial congress in London, the second congress in Philadelphia, in 1911, the third congress in Stockholm, in 1923, and the sixth congress in Atlanta, in 1939. He was unable to attend the congress in Toronto and the one in Berlin.

He has also served on numerous boards of the National Baptist Convention of America and the Georgia Baptist Missionary and Educational Convention. He has served as secretary of the board of trustees of Morehouse College for many years.

In 1928 he was invited to preach the anniversary sermon at Manchester Baptist College, Manchester, England, and was the guest of the president of the college during his stay in Manchester. He has made fifteen trips abroad, including several trips to Palestine.

For many years he served as a member of the Uniform Sunday School Lesson Committee, and also as a member of the International Council of Religious Education. He has been on the editorial council of the National Baptist Convention of America for many years, and also has served as chairman of the Board of Orthodoxy for that convention.

Dr. Carter married Miss Obedia Cecile Brown, of Athens, on October 8, 1876. Five children were born to them. The first son, E. R. Carter, Jr., was a doctor and is deceased. The second son, Dr. Raymond H. Carter, is an eye, ear and nose specialist in Atlanta. James Carter is connected with the foreign division of the post office in New York City. Ernest M. Carter is an employee of the Pullman Company, in New York City. The daughter, Mrs. Iola Cecile Rogers, is an artist in Atlanta. There are a number of grandchildren.

It is impossible to adequately appraise the ministry of this illustrious Negro leader—this faithful minister of the Lord Jesus Christ—this saint of God. His life has touched the whole earth in lasting blessing. I think of Dr. Carter every time I read the First Psalm, for truly, he is like a tree—a tree whose branches are ever green, whose fruit faileth not. He delights in the Law of the Lord, and in the Law doth he meditate, day and night.

Who's Who Among Tennessee Baptists

REV. WARREN R. HILL was born in Trenton, Tenn., Oct. 4, 1879, and reared at Humboldt. Converted at sixteen. Reading the New Testament through, united with First Baptist Church of Humboldt, Robt. P. Mahon, pastor. Yielding to a Divine Call to preach,



WARREN R. HILL

entered Union University, graduating June 1, 1902. Preached his first sermons at Humboldt in May, 1899. After a ministry with rural and village churches in Gibson County for three years, became pastor at Franklin, Tenn. Entered the Southern Seminary, receiving Th.M. degree June, 1909. While a student there, was pastor at Borden, Ind., and Harrod's Creek, Ky.

He served the next eight years at Clinton and Princeton, Ky. Thence he came to pastorate of Lockeland Church, Nashville, for four years. In 1920, became pastor of First Baptist, Roswell, N. M. Following three years at Roswell he served First

Baptist at Hereford and First at Floydada, Texas. Returning to Tennessee in 1928, became pastor of First Baptist of Lenoir City. After five years he came to the Grand Junction field. Since 1938 he has resided in Humboldt, serving rural churches with worthy results. During his ministry Bro. Hill has led the churches in building four meeting-houses.

Married Miss Mary Dee Speight, of Trenton, in 1902. The three sons and three daughters of this union, as well as all grandchildren of responsible age, are Baptists.

Bro. Hill has served on State Mission Boards of New Mexico and Tennessee. Member of Tenn. Baptist Orphans' Home Trustees for several years. Member of Trustees of Baptist Bible Institute of New Orleans. On college Trustees in both Ky. and New Mex. Member of Executive Committee of S. B. C. Member Foreign Mission Board, S. B. C., for two years.

He has written the booklet "After Baptism," for the S. S. Board. Also the leaflet "Baptists In History, or Are Baptists Protestants?" This latter was put in tract form, on request of West Tenn. Pastors' Conference and has wide circulation in many foreign countries.

Bro. Hill makes two modest claims: "A sinner saved by GRACE" and "A Baptist by New Testament convictions."

Rail Safety Essential To National Defense

EVERYONE KNOWS that railroads are currently transporting much heavier loads, and running many more trains, than they were called upon to handle during the pre-war period, but few realize that an ever greater increase in behind-the-scenes care is essential to make such public service possible. Called upon by the Hon. Joseph B. Eastman, Director of Defense Transportation, to get the greatest possible service from all existing equipment, railroads have to keep in service much equipment that might have been scrapped before now, had replacements been available; vigilant inspection and judicious repair enable such equipment to serve well.

An interesting example of the care that many railroads take in maintaining travel safety is the employment of a Sperry Detector Car to test rail in track; some of our readers may notice this bright yellow car cruising along the N. C. & St. L. line at six to nine miles per hour, as it is testing rail in this vicinity now.

A fleet of Detector Cars has been operated by Sperry Rail Service since 1928, when the first one was invented by the late Dr. Elmer

A. Sperry who had already become famous for many unique inventions, among which was the Sperry gyroscope compass. From the beginning of our National Defense program, Sperry Detector Cars have been observed by more people than in previous years for they are now operating during all daylight hours, seven days a week, throughout the United States and Canada, the number of operators housed by each car having been increased to perform this extra service.

Sensitive electrical equipment provides the Detector Car with the ability to detect defects hidden inside rails that appear perfect to the human eye. The casual observer can see sets of metal brushes on either side of the car; these brushes pass a heavy, continuous electrical current at low voltage through each rail, setting up a magnetic field around the rail head. Any internal defect in the rail causes this field to become distorted, whereupon coils between the brushes send an impulse, or signal, to a set of electrical relays which, in turn, instantly amplify the impulse and operate recording pens which register on a moving tape in the Recording Compartment at the rear of the car. Simultaneously, a paint gun beneath the car automatically ejects a shot of light paint onto the rail at the precise spot where the defect is hidden.

Defects which often develop in rail subjected to heavy traffic are known as fissures; they develop from a tiny nucleus inside the rail head and, if they are allowed to become large enough, may cause a rail to break in service, but the Sperry Detector Car can locate fissures while they are small, before they reach dangerous proportions, and that is why the N. C. & St. L. Railway employs this precautionary service periodically.

A representative of the railroad rides with the Sperry crew during testing hours, and a work train follows, to take care of each defective rail as soon as it is located. Such intricate care for safety contributes to the railroad's ability to serve so efficiently during our National Defense effort.

OFFICE OF POST CHAPLAIN AIR CORPS ADVANCED FLYING SCHOOL NAPIER FIELD DOTHAN, ALABAMA

SINCE BECOMING A CHAPLAIN my work has not changed. I have only changed places of service. The work of a Chaplain is truly the work of a pastor. While I was a pastor my responsibilities and privileges were visiting the sick and distressed, personal soul winning, performing marriage ceremonies, burying the dead, and preaching the Gospel. These are some of the things that I do in the Army. To render this service to our men is indeed a great pleasure. All of us know what a great satisfaction it is for someone to express in some way their gratitude for something that we have done for them. This experience is repeated over and over again as the great majority of our men do have a high sense of gratitude for the service that is rendered them.

Many opportunities are available for service off of the Post. Invitations to preach in a good number of the churches are extended to me. My duties make it impossible to accept all of them. Civic Clubs, and schools also are very liberal with their invitations for the eloquence of the Chaplain.

The work of the Chaplain is a big job, the needs are challenging, and the responses are encouraging. Considering the vastness of the task, still it is not the only job to be done by the preachers of today. Brethren, you who are at home have a bigger job than ever. Men leaving your churches and communities to go to some branch of the armed forces have created additional duties for you. They have left behind families who must become reconciled to their absence, and no living person is in a better position to assist in this service than you, my fellow-preacher. Don't forget the men who are away from home. A letter of hope and courage will be an inspiration to them.

In the words of Sergeant York, "I'll (We'll) be coming back."

WILLIAM C. SUMMAR,
1st Lt., Air Corps,
Post Chaplain.

Let's Safeguard Our Babies

By MRS. WALTER L. JONES

WHAT'S IN THE HEADLINES this morning?" This is the topic of conversation at most breakfast tables today. Naturally the large type which stands out and is easiest to read has to do with the latest war news. But may I call your attention to some small type equally as interesting just as thought-provoking, and as vital during these strenuous times. "TWO MILLION, FIVE HUNDRED THOUSAND BABIES BORN IN THE UNITED STATES DURING 1941" (the second largest in the history of vital statistics). The hopes of adoring mothers and proud fathers are wrapped up in these babies. Just what are their chances for security in the world of the future?

This is a day of crisis in our Christian program as well as our national affairs. Now as never before America needs Christian parents with unwavering faith—parents who draw their little ones close about them, and in helping them to feel God's love and power, give them the sense of security that should be their own heritage.

Now is the time for all good Christians to come to the aid of little children. This isn't a declaration speech nor is it intended for a typing exercise. It is a plea for more concentrated effort on the part of Cradle Roll departments everywhere to vitalize their slogan, "A Christian home for every baby." It is a plea for more loyal support of Cradle Roll work on the part of pastors, general superintendents, and other Christian leaders. During these early years the "pattern is set." During these early years we can lay the foundation for strong Christian character without which there will be no security for tomorrow.

Even now Cradle Roll departments all over our Southland are preparing for an event of great importance to parents of today, and to the babies of today, and to the citizens of tomorrow.

May I challenge your co-operation by using a few IFS.

Mr. Pastor and Mr. General Superintendent: IF you have never observed Cradle Roll Day in your church, will you not do so this year. The suggested date is the last Sunday in May, and if you properly advertise and promote the occasion, you will be surprised at the increase in interest and attendance on this day. You will rejoice for an opportunity to preach to unsaved parents who do not habitually come to church. You will find it easy to enlist parents in attendance upon the service if you help them to feel your love for their babies.

IF it is your custom to observe Cradle Roll Day, will you not put forth special effort this year to emphasize SAFEGUARDING OUR BABIES. This is the title of the 1942 program which is now ready for distribution. The Department of Elementary Sunday School Work, Baptist Sunday School Board, Nashville, Tennessee, will send three copies free on request.

Mrs. Cradle Roll Superintendent: IF you have been guilty of casual, half-hearted planning of your Cradle Roll Day observance, will you not seriously consider the importance of this year's program. Purpose in your heart to make the most of the opportunity and claim God's blessings upon your effort.

Mr. and Mrs. Layman: IF you have never witnessed an impressive Cradle Roll Day service, will you not lend your support to the occasion this year. It will inspire you and make you conscious of your responsibility to help to safeguard these little ones.

Mr. and Mrs. Parent: IF you have never participated in a Cradle Roll Day service, will you not give full co-operation this year. The service is planned in honor of your baby. It is planned for you and will help you to realize that the greatest thing you can do to safeguard your baby is to surround him with the influences of a Christian home.

Christ is our only hope in these troubled times. He is the only answer to world problems. He is the only promise for security and happiness tomorrow. Let's safeguard our babies by bringing them early to know and love Him.

The Russian Bible Fund

By LOUIE D. NEWTON,

Associate Secretary Baptist World Alliance.

BELOW IS GIVEN the report on the Russian Bible Fund as certified to me by the State Secretaries. In the final check-up we will likely find that there were some gifts sent direct to the Foreign Mission Board. All gifts, beginning with March, will be credited to the Baptist World Emergency Relief Fund, since a substantial portion of this fund will be used for Bibles for Russian prisoners and other war prisoners and inhabitants of war-torn lands.

And may I take this occasion to once again express appreciation to every friend who has contributed to the Russian Bible Fund. The last report I had from the American Bible Society indicated that already 196,000 New Testaments and Gospels had been provided for Russian prisoners. We have every reason to believe that many of these New Testaments will go into Russia, through these prisoners of war.

I quote from a letter just received from Dr. J. H. Rushbrooke, President of the Baptist World Alliance:

"It is good to read of your action as to Russian Bibles. This evidence of the world-outlook of Southern Baptists is as appropriate as it is welcome. I have sent an article to *The Baptist Times*, London, telling our British friends about this great service. This is a new opportunity in Russia, and I look forward with hope to a change of attitude on the part of that government. While your action is concerned primarily with prisoners of war, it will also help to further the larger task."

And now the report of gifts, by states:

Alabama	\$ 172.88	Missouri	\$ 564.09
Arizona	65.24	New Mexico	59.30
Arkansas	438.51	North Carolina	999.43
Florida	449.00	Oklahoma	845.94
Georgia	4,146.47	South Carolina	1,863.97
Illinois	892.25	Tennessee	214.75
Kentucky	880.69	Texas	1,797.56
Louisiana	706.82	Virginia	573.42
Maryland	82.68	Southern California	99.66
Mississippi	475.41	GRAND TOTAL	\$15,328.07

World Emergency Relief

By V. E. BOSTON, Pastor,

Temple Baptist Church, Memphis, Tennessee.

SOUTHERN BAPTISTS will soon be afieled to raise \$300,000 for the World Emergency Relief. Arguments here are unnecessary to convince our people of this emergency. It is well known to all of us that not only do our missionaries in war stricken areas need relief, but thousands upon thousands of men, women and children in war torn Europe are starving for want of food. America has the food and the disposition to give it to the sufferers of the world. Doubtless God in his own good providence established our land and has preserved to this good day our abundant resources to care for the world's needs in this hour of crisis.

It appears to me that the Baptist laymen of the Southland are anxious to get behind this worthy program. On the evening of March 27, 750 men of Shelby County, Tennessee, met in a banquet for the purpose of becoming informed about this cause. President Pat M. Neff of Baylor University brought to this group a most informing and inspiring message on world conditions and needs.

Our laymen in this section are enthusiastic in their efforts to do their part in reaching this \$300,000 for World Relief. It appears to me that if similar meetings could be held by our laymen in all the associations of the Southland that we would raise not only \$300,000, but perhaps a half million dollars for this needy cause. Our laymen are warm-hearted, and are interested, and will get behind this program with their means when it is properly presented to them.

Our prayer is that the Baptist manpower of the Southland may be harnessed for Christ in this cause. Jesus said, "Inasmuch as you have done it unto the least of these my brethren, ye have done it unto me."

A Digest of Religious Thought

By C. W. POPE, Contributing Editor, JEFFERSON CITY, TENNESSEE

A Proposed National Lottery

The Christian Index

In the *Atlanta Constitution* of Saturday, February 14, Gladstone Williams explained in detail "the bill, sponsored by Representative Kuntson, of Minnesota," to provide added income to our national treasury to pay war expenses. The bill proposes nothing more nor less than a national legalized lottery, to be under the direct supervision of the Treasury Department and Post Office Department, to raise by gambling an estimated \$1,500,000,000 annually. A minute explanation of the scheme, illustrated with basic figures, shows that the citizens who participate in the gamble would receive \$25,000,000 and the United States government would receive \$75,000,000 from each \$100,000,000 worth of tickets sold. God must refill His vials of wrath to be poured out upon mortals when in their utter depravity they reason that there is wisdom in plunging our nation into the same putrefying business for gain that private citizens have pursued only to bring down upon themselves the wrath of the law. It is the raving of depravity for sponsors of the bill to defend it and advocate it on the ground that our people are gambling in various games of chance when "the odds are heavily against them." If we are to be consistent and logical, let us go a step further in our efforts to get money to pay war expenses. Why not make capital of prostitution, which is creating already a national problem for us? Why not let the government take over the liquor traffic, put it under the Treasury Department, and the Post Office Department, and thereby become the beneficiary of all profits from the sale of liquor either to soldiers or civilians?

(Is the government of the United States in such dire need that it must resort to gambling to raise funds? Has it so far forgotten the moral standards of the Pilgrims and Quakers and other founders that a bill to put the government in the gambling business would receive serious consideration in Congress? Such moral decay has marked the beginning of the end of other great peoples.—C.W.P.)

National Defense

The Alabama Baptist

Ancient China built a wall to keep out invaders. This great Chinese wall was thirteen feet thick, twenty feet high and a thousand, four hundred miles long with a tower every hundred yards. Three times China has been invaded but the armies did not come over the wall. Each time the enemy bribed the gatekeepers in order to secure entrance through the wall. The defense of China or any other nation is not its great walls or Maginot lines but the character of its people. Character precedes conduct. Character must be centered in Christ to be stable. Judas Iscariots, Benedict Arnolds, Quislings and Esaw are examples of characterless individuals who will let the enemy through the gates for a bribe. Our national defense is not determined by great numbers and the mighty massing of munitions, but in the character of men who are grounded in the saving faith of the Lord Jesus Christ. We shall do well to look to our national defense by strengthening the character of our citizens. You can help strengthen your own character and that of others by going to church.

(The qualities of courage, alertness, intelligence and determination do not arise out of conditions of vice and drunkenness. Let the government remove the vice and whiskey from our military camps and close the distilleries for the duration of the war. Sober soldiers and sober citizens will win the war.—C.W.P.)

Moral Confusion In A Time of Crisis

The Watchman-Examiner

On every hand, we are learning of the widespread confusion in the areas of conscience where men must take their place in defense of their country. The pacifist conviction had prevailed in the minds of so many who now find themselves in a quandary. Prior to December 7, their subject was largely an academic one. It was reported in the *New York Times* of February 1 that Charles S. Satterthwait, a Quaker whose son is serving a prison term of a year and a day for refusing to register under the Selective Service Act, announced that he would resign from the Society of Friends and offer himself for combat duty, if the government called him. The father says that he no longer accepts the rule of discipline of the Society of Friends which prohibits a Quaker from engaging in active service in war. Without doubt, Mr. Satterthwait was responsible for the religious training of his son. He humbly states in regard to his son's conduct, "My son was stronger religiously than I am." As for himself, he said, "If my country calls me, I shall go in any combative service." The condition of this father and son is symptomatic. Both are good Christian men. We believe that this confusion will never be solved until men take a corporate view of their personal acts.

(The moral confusion that obtains today concerning war is due in large part to the erroneous teachings of the last three decades concerning the moral judgment of God and the nature and use of force. Men did not like the idea of a God who punishes by visiting the offender with sickness and trouble in this world, or who punishes in the world to come. So they created a god of their own liking: A god who is all love and no justice, and they read hell entirely out of their Bibles. Force was regarded as an evil thing. Now we are awake to the fact that God is a God of moral judgment and that force is either good or bad, according to its use. But the generation of youth brought up on these erroneous teachings is hopelessly confused.—C.W.P.)

We Need The Aging

Biblical Recorder

"Staging a comeback" is the editorial caption under which the Honorable Josephus Daniels, lately retired from the ambassadorship to Mexico, announces that he is taking up again, after nine years' absence from the post, the task of directing the editorial policy of *The News and Observer*. At what age, one wonders, do wise and good men become incompetent to instruct others or to offer spiritual guidance to those who would live intelligently? One of the by-products of wartime, which calls into military service the comparatively young, is the necessity for filling places in other spheres with persons whose retirement from active life is imminent, or has occurred already.

While this is all very well, another fact has been and is most disturbing; our society is robbing itself of some of its very best wealth because of its arbitrary habit of saying that men are no longer needed after their arrival at some stipulated age. There ought to be found effective ways of calling a halt to such prodigality and of salvaging the distressing waste.

(Not youth or age, but character and brains are the most valuable assets and the greatest need of our times.—C.W.P.)

The Sunday School Lesson

By O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE

LESSON FOR APRIL 12, 1942

The Mission of the Seventy

LESSON TEXT: Luke 10:1-24.

PRINTED TEXT: Luke 10:1-7, 17, 21-24.

GOLDEN TEXT: "The harvest truly is great (ASV, plentiful), but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2b.

This is a lesson on personal evangelism, something that every child of God can and should do and certainly something to which He has called every one who has been saved by the blood of Jesus. We believe that salvation itself involves this call to engage in personal evangelistic effort, and that we do not need another call to do this high and holy work. Concerning this passage of Scripture, Alexander Maclaren writes as follows: "The mission of the Seventy is clearly distinguished from and contrasted with that of the Twelve by the word 'others' in verse 1, which points back to Luke 9:1. The Twelve were prohibited from going beyond Jews; the Seventy were under no such restriction, and were probably sent to the half-Gentile districts on the east of Jordan. The number of twelve had reference to the number of the tribes; that of the seventy may have referred to the number of the elders, but it has also been suggested that its reference is to the supposed number of the nations. The appointment of the Twelve was to a permanent office; that of the Seventy to a transitory mission. Much of the charge given to either is given to both, as is most natural, since they had the same message, and both were sent to prepare for Christ's personal ministry. But though the Seventy were sent out but for a short time, permanent principles for the guidance, not only of Christian workers, but of all Christian lives, are embodied in the charge which they received" (Expositions of Holy Scripture, vol. Luke, pp. 310-311).

I. THE CHARGE TO THE WORKERS (vss. 1-7).

First, their assignments were definite ("into every city and place whither he himself would come"). Jesus had a clear blue-print and schedule of activity. He then sent certain persons to certain places and to see certain people in order to prepare them for His coming. Much of Christian effort is wasted and proves ineffective because of such lack of definiteness upon our part today. When accompanied by earnest prayer to God for guidance, can there be anything wrong with taking a religious census in order to find who and where are the lost and unenlisted and then making definite assignments of workers for their spiritual benefit and God's glory? We think not. It is but a modern device that makes use of the identical principle involved in the Master's methods used here.

Second, they were told to pray for more workers ("harvest . . . great . . . laborers few: pray ye"). Then, as now, there were not enough workers for the huge task before them. There was shortage of man-power. The precious grain of human souls and lives would go to waste if sufficient helpers were not sent into the fields at harvest time. Going to God, the Lord of the harvest, in prayer for more workers certainly involves our trying to discover and then training such workers. These are to be done, to be sure, under the leadership of the Holy Spirit. Too much is involved to risk poor workmanship when dealing with the potentialities of human lives and the welfare of immortal souls. If every Christian is called to engage in personal evangelism, then it follows that every Christian should be trained and put to work to that end. God

will do His part in sending them into His harvest if we will do ours in making them ready for definite service there.

Third, they were warned of the dangers ("lambs among wolves"). Christian life and effort have their hazards and perils, of that we may be sure. At no time does Jesus suggest that a true disciple will enjoy ease and security in His service. But He appeals to the heroic within us, always. Because this truth has not received sufficient emphasis, many young people have failed to have their highest loyalties challenged by Jesus' message and manner of life. If we want soul-stirring adventure, if we want to live dangerously and at the same time triumphantly and righteously, if we want to have the tingling thrills without any sort of reaction or remorse; where else can we have them other than in wholeheartedly following in the footsteps of Jesus Christ?

II. THE REPORT ON THE LABORS (v. 17).

Overflowing with joy and abounding with optimism, the Seventy returned to Jesus to report on their efforts. "Even the devils are subject unto us through thy name," they cried exultantly. To this glowing report Jesus replied, "I beheld Satan as lightning fall from heaven." Was He announcing a foregleam of Satan's ultimate and complete defeat because of the faithful ministry of these Seventy and the thousands of others who would follow in their train? Or was He warning against undue pride and over-confidence upon the part of those who had experienced such glorious success in His work? Perhaps it was both. At any rate He goes on to promise them further success because He gives them of His power to overcome all obstacles and go through all dangers without harm to themselves. Then He cautions them not to rejoice over their successes but rather to rejoice that their own names are written in heaven. It is well to have reports on Christian labors, provided they are made with an eye single to God's glory. Never should they be made for personal display or as a sign of superiority in service or talents or anything else.

III. THE THANKSGIVING FOR VICTORY (vss. 21-24).

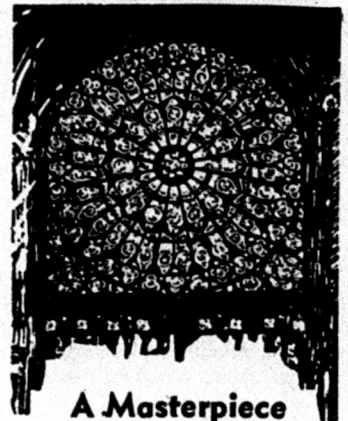
First, Jesus praises His Father in heaven for enabling His workers to achieve their successes ("I thank thee, O Father"). We would do well always to remember that while Paul planted and Apollos watered it is God who gives the increase (1 Cor. 3:6, 7). Let us as Christ's servants keep this in mind when we give reports of our successes. In reality, they are God's successes and not our own. We have been but instruments or channels through which God has been pleased to carry on His work. Not, "I held a great meeting" or "I built a great church"; but rather, "God accomplished worthwhile things through my efforts: to Him be the praise and glory." We are to say it or write it in all sincerity, too, and not in mere empty or hypocritical words.

Second, Jesus congratulates the Seventy upon coming to a time and place of seeing what preceding generations had desired to see but were denied ("Blessed are the eyes which see the things that ye see"). They had had a share in the beginning of the culmination of an age-long series of events, namely, the opening of the doors of the Kingdom to those who were at least on the border-lands to the Gentiles. Still later those doors would be flung wide open. If the Seventy were blessed in being permitted to thus see and hear, what about us? Was there ever a more propitious time in this regard than now, when men and nations are stricken and sore of heart? We doubt it.

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A Masterpiece of Beauty and Color

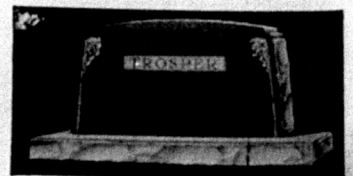
The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

WINNSBORO BLUE GRANITE

"The Silk of the Trade"

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.



Write for FREE descriptive literature.

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THE YOUNG SOUTH

Send All Letters to AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

Dear Boys and Girls:

One of the most wonderful things that has happened at my church in a long time happened last Sunday at the close of the morning sermon. A young woman went forward to rededicate her life to Christ. There were eleven boys and girls who gave their heart to Jesus. The pastor had not asked for rededications but when this fine young lady went forward, he asked everyone who wanted to rededicate their life to God to stand. Last Sunday was Palm Sunday, one week before the day commemorating Jesus' resurrection. It was the day on which Jesus made His triumphal entry into Jerusalem and the people "spread their garments in the way; and others cut down branches off the tree, and strewed them in the way. And they went before and they that followed cried 'Hosanna!'" What more could we give today than our hearts and our lives? One way of finding the answer to the meaning of Easter is to find what the life of Jesus itself means to us.

A long time ago I visited the Ancient Buried City at Wickliffe, Ky. One of the houses sheltered the burial tombs bearing human bones and the skeletons of the human frame. As I stood there in the quiet of the little room, where other human forms, their earthly journeyings forever over, were wasting away silently into dust, I thought of One who died, but who rose again. I realized then, more than ever, the importance of His resurrection. For it is in His resurrection that I see the pledge of my own resurrection. This is my interest in the accentuation of the coming Easter commemoration.

Dr. George William Douglas, member of the historical society of Pennsylvania, in his American Book of Days says that ever since the Civil War nonritualistic churches have observed Easter. That it was during that time when so many boys were killed and so many homes made desolate that the churches tried to bring comfort to the bereaved through the story of Jesus' resurrection. What has taken place once certainly may take place again. If a dead human form has once risen from the Tomb, then others may rise from the slumber of the grave.

How are you going to spend next Sunday? I want to go to His church and I want you to go to His church and give thanks to God "which giveth us the victory through our Lord Jesus Christ."

Your friend,

Aunt Polly

The Resurrection of the Dead

(Weymouth Translation)

Now let me recall to you, brethren, the gospel which I preached to you, which you accepted, and in which you stand; through which also you are saved, if you hold to the substance of my preaching—unless indeed your faith was mere caprice. I transmitted to you before all else what had also been transmitted to me, that Christ died for our sins in accordance with the Scriptures; that He was buried; that He rose on the third day in accordance with the Scriptures, and was seen by Cephas, and then by the Twelve. Afterwards He was seen by more than five hundred brethren at once, most of whom are still alive, although some of them have died. Afterwards He was seen by James, and then by all the Apostles. And last of all He appeared to me also, to this abortion, so to speak, of an apostle.

For I am the least of the apostles, and am not fit to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and the grace He bestowed upon me did not prove ineffectual. I laboured more strenuously than all of them; yet it was not I, but God's grace helping me. Whether, then, it is I or they, this is the way we preach and the way that you came to believe.

But if we preach that Christ rose from the dead, how is it that some of you say that there is no such thing as a resurrection of the dead? If there is no such thing as a resurrection of the dead, not even Christ has risen. And if Christ has not risen, then our preaching is in vain, and your faith also is in vain. Further, we are shown to be bearing false witness about God, because we have testified that God raised Christ, whom He did not raise, if in fact dead men do not rise. For if dead men do not rise, then Christ has not risen; and if Christ has not risen, your faith is of no avail; you are still in your sins. It follows also that those who have fallen asleep in Christ have perished. If in this life we have had nothing more than a hope in Christ, we are the most pitiable of all men.

But, in reality, Christ has risen from the dead—the first of those who are asleep. For seeing that death came through man, through man comes also the resurrection of the dead. Just as in Adam all die, so also in Christ all will be made alive again. But each in his own order—Christ first, and afterwards Christ's people at His return. After that comes the end, when He is to surrender the Kingship to God the Father, when He has abolished all other government and all other authority and power. For He must be King until He has put all His enemies under His feet (Ps. viii. 6; cx. 1). The last enemy that is to be abolished is death; for God has put all things under His feet. And when He says, 'All things are put under,' obviously this does not include Him who has put them all under Him. But when all things have been put under Him, then the Son Himself will also come under Him who has put all things under Him, in order that GOD may be all in all.

Otherwise what will those do who are baptized for the dead? If the dead do not rise at all, why are they baptized for them? Why also do we apostles take such risks every hour? I risk death day by day. I affirm this, brethren, by my glorying in you, as I justly do, in Christ Jesus our Lord. If from merely human motives I have fought with wild beasts in Ephesus, what profit is it to me? If the dead do not rise, let us eat and drink, for to-morrow we are to die (Isa. xxii. 13). Do not deceive yourselves:

'Bad companionships spoil good morals.' Return to a truly sober mind, and cease to sin; for some have no knowledge of God. I say this to your shame.

But some one will say, 'How do the dead rise? And with what kind of body do they come back?' Foolish man! the seed you yourself sow does not come to life unless it dies; and what you sow is not the body which is to be, but a bare grain of wheat (it may be) or of something else, and God gives it a body as He pleases, and to each kind of seed a body of its own. All flesh is not the same: there is human flesh, and flesh of cattle, of birds, and of fishes. There are celestial bodies and also earthly bodies, but the glory of the celestial is one thing, and that of the earthly is another. There is one glory of the sun, another of the moon, and another of the stars: star differs from star in glory.

It is the same with the resurrection of the dead. The body is sown perishable, it rises imperishable; it is sown in dishonour, it rises in glory; it is sown in weakness, it rises in power; it is sown an animal body, it is raised a spiritual body. Just as there is an animal body, so there is also a spiritual body. Thus too it is written, 'THE FIRST MAN ADAM BECAME A LIVING BEING' (Gen. ii. 7); the last Adam a life-giving Spirit. Yet it is not the spiritual that comes first, but the animal; then the spiritual. The first man is a man of earth, of dust; the second man is from heaven. What the man of dust is, that also are those who are of dust; and what the heavenly One is, that also are those who are heavenly. As we have worn the likeness of the man of dust, let us wear the likeness of the heavenly One.

But this I tell you, brethren, flesh and blood cannot inherit the Kingdom of God, nor shall the perishable inherit the imperishable. See, I will tell you a secret: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet call; for the trumpet will sound, and the dead will rise imperishable, and we shall be changed. For this perishable nature must clothe itself with the imperishable, and this mortality must clothe itself with immortality. Now when this perishable nature has put on the imperishable, and this mortality has put on immortality, then shall the words of Scripture be fulfilled, 'DEATH HAS BEEN SWALLOWED UP IN VICTORY' (Isa. xxv. 8). 'WHERE O DEATH, IS THY VICTORY? WHERE, O DEATH, IS THY STING?' (Hos. xiii. 14)? Now sin is the sting of death, and the Law is the stronghold of sin; but God be thanked who gives us the victory through our Lord Jesus Christ! Therefore, my beloved brethren, be firm, immovable, abounding at all times in the work of the Lord, knowing that your toil is not fruitless in the Lord.

R. I. Taft, Tenn.

Dear Aunt Polly:

I am a boy, will be ten years old February 24th. I go to school at Carmazo, and our church is Kirkland Chapel Baptist. My dad, S. F. Beard, is pastor. We all like the BAPTIST AND REFLECTOR and our church is getting it into at least half of our church homes. I like the Young South page. Sometimes I see a letter from someone I know, and I am always glad to read it. I was saved and joined the Baptist church in Florida, and my father baptized me in the big lake, Okeechobee, down there. We moved to Tennessee in March, 1941. I think the mountains are beautiful. You see I was born in Florida. I would like to get letters from other boys and girls, especially from those whose birthday is same as mine. I am in the fourth grade.

Yours truly,

BOBBY BEARD.

Bobby, we just appreciated your letter so much. Your father has sent in a lot of subscriptions and we appreciate them so very much. I have been to Florida and I can sincerely say that I think it is beautiful. Write to us again.

703 N. Division St., Union City, Tenn.

Dear Aunt Polly:

I am a girl thirteen years of age. I go to the First Baptist Church, Union City, Tenn. My pastor is Rev. Aubrey C. Haisell. I am a Christian. I attend church and Sunday School regularly and am a member of the G. A. S. I enjoy reading the Young South page a lot. This is the first time I have written. I hope to see my letter on the Young South page. I would like to have some pen pals.

Yours truly,

ANNIE MARIE JONES.

We are glad that you like our page, Annie Marie, and we hope you will get lots of pen pals.

Columbia, Tenn.

Dear Aunt Polly:

I am a little girl nine years old. I soon will be ten. I am a Christian. I go to Second Baptist Church. Rev. John O. Black is my pastor. This is the first time I have written you. I hope my letter is not too long.

Sincerely,

EVELYN WINNETTE FOSTER.

Welcome, Evelyn. We are so glad that you're a Christian. Write to us again.

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MADGE McDONALD
Office Secretary

THEME: "Whatever you need in your church train for it."

MOTTO: "Try It!"

Two Thousand Enrolled in Nashville Schools

By N. R. DRUMMOND

SEVENTEEN group training schools in which practically all churches of the association were represented were held recently in the Nashville Association. The enrollment in these schools reached 2,079 and the average attendance 1,424. With one exception all of the schools were held during the week of February 23-27 and the enrollment and attendance were evidently greatly reduced due to the fact that it rained or snowed almost every day during the week.

These schools were planned and conducted under the general direction of the Nashville Sunday School Association, of which Mr. J. N. Barnette of the Sunday School Board and Secretary Jesse Daniel are co-superintendents, and the Baptist Pastors' Conference. Goals were set for the entire association, for each group and also for each church, and much interest was aroused throughout the association. Some of the goals were attained and most of them would doubtless have been attained if it had not been for the unfavorable weather.

Each of the schools was under the immediate direction of a dean selected from one of the churches of the group. The deans selected the courses to be offered, secured the teachers, and promoted the schools. For the most part books of the Training Course for Sunday School Workers on Bible, doctrines, and evangelism were offered, and teachers for each school were selected principally from the churches of that group. Approximately seventy-five courses were offered and almost all pastors in the association served as teachers.

The inspirational periods were planned to emphasize five important phases of practical Sunday school work. The subjects for the different nights were: Monday night, "Every Sunday School Should Grow This Year"; Tuesday night, "A Vital Spiritual Ministry for Boys and Girls" (The Vacation Bible School); Wednesday night, "A Christian Home for Every Child" (The Cradle Roll Department); Thursday night, "Ministering to Those Who Serve Us" (The Extension Department); Friday night, "It's All for Evangelism." This schedule was followed in most of the schools and it is hoped that the addresses delivered helped to set all our schools forward along the lines mentioned.

In 1941, 2,539 training awards were granted to Sunday school workers of the Nashville Association. It is hoped that this number will be reached and even surpassed in 1942. Especially it is expected that with better training larger and more effective service will be rendered for the glory of God and the advancement of his cause.

Below is given the record by groups of the seventeen group schools for the Nashville simultaneous training effort, February 23-27, 1942. This record includes only those reports received by the State Sunday School Department:

Book	Teacher	Awards
GROUP I. Belmont Heights, Harpeth Heights		
The Spade and the Scriptures—	Dr. J. O. Williams	16
The Way Made Plain—	Mrs. J. O. Williams	9
Junior Sunday School Work—	Miss Alice Hockett	2
From Bethlehem to Olivet—	Dr. E. P. Alldredge	19

GROUP II. Donelson, Hermitage, Baker's Grove		
Building A Standard Sunday School—	Rev. Ernest Slate	1
What Baptists Believe—	Rev. Guard Green	21
GROUP III. Eastland, Lockeland		
From Bethlehem to Olivet—	Dr. Norris Gilliam	33
Outlines of Bible History—	Dr. E. B. Crain	39
Primary Sunday School Work—	Allene Bryan	12
Junior Sunday School Work—	Clara McCartt	5
The Art of Teaching Intermediates—	Clara Mae Macke	5
The Way Made Plain—	L. G. Frey	10
GROUP IV. First		
New Testament Studies—	Henry C. Rogers	11
From Bethlehem to Olivet—	Dr. Hight C. Moore	8
What Baptists Believe—	Dr. John D. Freeman	37
How to Win to Christ—	Mrs. S. E. Keen	6
GROUP V. Grandview, Radnor, Rosedale, Woodbine		
What Baptists Believe—	Harold D. Gregory	12
The Way Made Plain—	Rev. J. R. Kyzar	14
From Bethlehem to Olivet—	Mrs. J. R. Kyzar	14
Into All the World—	Mrs. B. G. Williams	4
GROUP VI. Goodlettsville, Union Hill, Joelton		
The Baptist Faith—	Mrs. W. T. Hardcastle	10
Outlines of Bible History—	C. Homer Robinson	9
Guiding Junior Boys and Girls in Sunday School—	Grady Randolph	6
The Adult Department of the Sunday School—	J. E. Tanksley	5
From Bethlehem to Olivet—	Grady Craddock	17
GROUP VII. Grace, Ivy Chapel, North Edgefield		
From Adam to Moses—	Phil A. Shelton	12
What Baptists Believe—	O. F. Huckaba	13
From Bethlehem to Olivet—	H. W. Crook	42
The Way Made Plain—	L. S. Ewton	23
GROUP VIII. Inglewood		
The Way Made Plain—	E. A. Barrett	10
Personal Factors in Character Building—	R. K. Galloway	6
Outlines of Bible History—	C. E. Gadsey	6
GROUP IX. Immanuel, Woodmont		
From Bethlehem to Olivet—	Allen West	21
Personal Factors in Character Building—	Mrs. J. E. Lambdin	12
Into All the World—	Ethel Harmon	12
What Baptists Believe—	Dr. Merrill D. Moore	15

GROUP X. Judson, Centennial, Franklin, Tennessee Home		
From Bethlehem to Olivet—	Dr. H. B. Cross	7
The Way Made Plain—	R. E. Lee	16
What Baptists Believe—	H. D. Burns	17
GROUP XI. Madison		
New Testament Studies—	Rev. John D. Barbee	15
The Vacation Bible School Guide—	Mrs. P. V. Hamblen	7
Building A Standard Sunday School—	Mrs. J. E. Coleman	8
The Book We Teach—	Mrs. C. E. Helm	13
GROUP XII. Mill Creek, Antioch, Una		
When Do Teachers Teach—	R. M. Meriwether	7
Outlines of Bible History—	Rev. J. C. Miles	20
How to Win to Christ—	Rev. Clinton Wright	10
GROUP XIV. Old Hickory, New Hope, Berryville, Green Hill		
Outlines of Bible History—	H. D. Hagar	10
From Bethlehem to Olivet—	Vern Powers	11
What Baptists Believe—	E. Floyd Olive	22
The Way Made Plain—	B. B. Powers	13
Into All the World—	Mrs. Ray Stinson	7
Studies in Genesis—	Harold Ford	7
Personal Factors in Character Building—	Paul Kirkland	83
GROUP XIV. Park Avenue, Richland, Calvary		
The Baptist People—	C. F. Clark	16
The Way Made Plain—	Ira C. Anderson	11
GROUP XV. Seventh, Harsh Chapel, Central		
What Baptists Believe—	Eli Wright	9
Personal Factors in Character Building—	Vernon R. Webster	11
From Pentecost to Patmos—	Edgar W. Barnett	4
GROUP XVI. Edgefield, Shelby, Fatherland		
Junior Sunday School Work—	Charlotte Tedder	10
Primary Sunday School Work—	Kathryn Johnson	10
New Testament Studies—	Paul E. Lowe	30
The Six-Point Record System and Its Use—	John L. Cottrell	9
Guiding the Little Child—	Alma Ervin	5
Teaching Adults in the Sunday School—	Florida Waite	3
GROUP XVII. Third, North End, Bordeaux, Freeland		
From Bethlehem to Olivet—	L. H. Hatcher	43
The Way Made Plain—	V. R. Butler	34
Studies in Genesis—	Bunyan Smith	40
Into All the World—	A. W. Osborne	9

TOTAL AWARDS 1012

The following served as Deans of these seventeen schools: Andrew Allen, Guard Green, Norris Gilliam, W. A. Harrell, Morris King, C. H. Robinson, Roy Bethune, Rufus W. Beckett, A. V. Washburn, H. B. Cross, P. V. Hamblen, C. M. Fowler, Paul G. Kirkland, J. P. Booth, Robert L. Quinn, Hugh Bradley, L. H. Hatcher.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS

Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MISS NANCY LAUPER

Office Secretary

DOYLE BAIRD
Convention President

Ocoee Training Union Enlarges

During the week of March 15th the Ocoee Training Union Association engaged in a simultaneous Baptist Training Union Enlargement Revival. Mr. J. C. Williamson, Associational Missionary and Mr. O. O. Mixon, Training Union

Director had worked untiringly at the task of getting adequate preparations made before the week. Thirty-one of the churches had outside workers to aid them in the Campaign. About twelve of the other churches put on their own schools. Since the records are not available for all of these

schools, we are listing only the material as we have it for the thirty-one churches. The blanks indicate incomplete records.

Highlights of this week of work include 67 teachers from seven states of our Southern Baptist Convention. Both faculty members and churches were delighted with the assignments. We are grateful that not one word of complaint was offered, but only the highest praise of each other was given, thus indicating the marvelous spirit of the week. During the week 875 Baptist Training Union members re-dedicated their lives for service in the Lord's work. Conversions during the week numbered 117. The other highlights are given in the chart on this page. Hearty congratulations, Ocoee Association, for this marvelous week.

Church	Pastor	Director	ATTENDANCE DURING WEEK					No. Visits		Additions to No.			No. New	
			Mon.	Tues.	Wed.	Thurs.	Fri.	Week	3-15	3-22	3-22	3-15	3-22	Enlisted
Concord	Rev. I. C. Frazier	Mr. O. O. Mixon	95	137	138	152	162	386	116	156	169	8	12	13
Central	Dr. R. B. Jones	Mr. A. E. Bazemore	74	62	95	65	78	158	93	140	110	0	7	7
Calvary	Rev. W. T. McMahan	W. J. Wallace	39	51	76	58	58	721	97	150	56	2	8	9
Cedar Springs	Rev. W. D. Arms	Miss Mildred Watkins	41	60	63	—	—	—	—	—	—	—	—	—
Cleveland, First	Dr. W. A. Keel	Mr. Dennis Lyle	54	51	87	71	62	398	71	125	125	0	7	8
Cleveland, North	Rev. Lester Lewis	Mr. Clarence Faw	37	66	102	80	95	1,016	50	103	131	5	5	7
Chamberlain Avenue	Rev. A. A. McClanahan	Mr. Ray C. Marler	70	100	115	122	116	1,184	106	150	131	0	6	9
Avondale	Rev. W. J. McDaniel	Mr. Delmont Wilson	70	86	110	103	87	961	113	225	150	0	8	15
Big Springs	Rev. Samuel Melton	Mr. Reuben McKinney	70	80	106	96	90	322	68	200	150	—	7	8
Eastdale	Rev. R. R. Denny	Miss Anna Marie Ling	50	56	87	88	78	946	87	150	139	6	8	10
East Lake	Rev. L. B. Crantford	Miss Marguerite Bailey	68	92	103	103	129	884	96	200	108	4	5	8
East Ridge	Rev. Henry Preston	Mrs. R. R. Simpson	58	92	101	101	99	225	50	110	63	1	6	8
East Chattanooga	Rev. J. N. Bull	Mr. Paul Good	104	117	137	118	134	478	94	147	159	7	8	13
Falling Water	Rev. Chas. McDowell	Miss Elizabeth Selcer	88	99	97	102	102	1,155	57	100	—	—	7	8
First, Chattanooga	Rev. John A. Huff	Mr. Joseph Howren	102	104	125	102	116	771	174	451	324	0	15	20
Hixson	Rev. E. C. Harris	Mrs. Elsie Welch	56	78	83	104	115	896	43	100	73	5	5	8
Highland Park	Dr. Carl A. DeVane	Mr. Sherman Robinson	50	46	61	59	67	904	104	210	137	0	8	11
Hughes Avenue	Rev. Dewey Adams	Mr. M. C. Trotter	45	71	88	87	89	250	75	125	79	0	4	6
Morris Hill	Rev. J. M. Catlett	Mrs. E. H. McDaris	111	132	140	135	128	171	71	125	—	—	7	9
Northside	No pastor	Mr. B. J. Bush	84	101	97	99	—	977	125	200	—	—	11	14
Oak Grove	Rev. C. J. Donahoo	Mr. O. H. Day	67	91	126	127	117	798	71	126	179	0	7	10
Ooltewah	Rev. Hiram Ward	Mrs. Ruby N. Varnell	36	48	45	51	45	492	32	73	61	—	3	6
Ridgedale	Rev. J. A. Ivey	Mrs. Fred Pinegar	105	146	172	140	219	2,375	158	320	213	2	16	23
Red Bank	Rev. C. M. Pickler	Mr. C. L. Strader	152	206	239	194	194	2,297	156	379	395	9	8	19
St. Elmo	Rev. T. W. Callaway	Mrs. Paul Broyles	38	56	51	68	43	250	68	100	77	3	6	6
Soddy	Rev. Wm. Sisk	Miss Beatrice Gann	56	65	50	51	46	561	20	82	58	—	5	7
Summerfield	Rev. A. A. Pruett	Selma Womack	60	70	87	83	75	657	93	100	98	—	7	7
Thompson Springs	Rev. Noah Stinnett	—	14	34	—	—	—	—	0	—	—	—	0	3
Woodland Heights	Rev. Paul Norris	Miss Burley Bowman	32	51	55	43	—	490	65	120	—	—	6	7
Woodland Park	Rev. E. L. Williams	Mr. Homer Bennett	101	164	224	184	176	876	127	220	269	14	8	25
White Oak	Rev. W. C. Horlitz	Mr. R. A. Bell	55	63	73	69	67	651	72	105	111	0	6	3
TOTAL			2,082	2,675	3,133	2,855	2,787	22,250	2,552	4,794	3,565	66	216	307

A Commendable Project

This is an excerpt from a letter to Dr. O. W. Taylor received from Rev. John O. Hood, Pastor at Pleasant Grove Baptist Church, Maryville, Tennessee.

"Our Training Union sends the BAPTIST AND REFLECTOR to all of our church homes and they want it continued until you are notified to discontinue it which will not be soon. This is a special work for our union which has been very good for the union as well as for the church. We think it is a good work. It should be tried by other unions in our State."

Next Week!

In next week's issue we will have a report from Knox County and the Nashville Associational schools. Be on the look-out for these write-ups.

Now Is the Time to Report!

Now is the time to send in your quarterly report. Be sure it reaches the State office not later than April 10th.

Prosperity Trains

The Prosperity church in Wilson County recently held a Study Course. The following books

were studied: Juniors—"Bible Heroes; Intermediates—"Messengers of Light"; Young People and Adults—"Growing a Church." Thirty-six awards were issued.

Powell's Chapel

Rev. Wayne Dehoney, Pastor at Powell's Chapel reports an excellent school at his church recently. Sixty-two awards were issued.

Jonesboro Reorganizes

Rev. Joe Strother, pastor at Jonesboro, reports that they have re-organized their Training Union and the outlook is most encouraging.

Lawrenceburg Trains

Rev. C. L. Hammond reports a good school held recently at Lawrenceburg. We expect great things from this Training Union.

Watch Out!

On April 16th in the BAPTIST AND REFLECTOR, the Special Feature will be the presentation of our Training Union Tours. Be sure to get this issue and plan now to attend your Associational Rally meeting which will be held during the week of April 26th.

Baptist Hundred Thousand Club

Many of our Unions are joining the Hundred Thousand Club. This is an excellent project for you to do. May your tribe increase!

Youth Week

If your Training Union is promoting Youth Week, every member of your union will want to cooperate. Many of your members will have their regular offices filled by younger people. Many of them will be asked to serve in new places of responsibility and leadership during this week. Youth Week should be an activity for every Training Union member. The week of April 5-12 is set aside for observance of Youth Week. If it is not already planned for that week, plan one later on.

Officer's Clinic

In most all unions there will be an election of new officers to take their offices this month. Those charged with the responsibility for nominating such officers will want to consider prayerfully their task. One of the most helpful things for the new officers would be a training course, studying definitely the responsibilities that each now has in his work.

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

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Office Secretary

"Send Out Thy Light and Thy Truth"

This was the keynote of the fifty-fourth annual meeting of the Tennessee Woman's Missionary Union, March 24-26, in the First Baptist Church of Jackson, W. Morris Ford, pastor.

TUESDAY—EVENING SESSION

With Frank Charlton of the Voice Department of Union University leading and Mrs. Prince at the organ, the large congregation sang "The Light of the World is Jesus" and Miss Margaret Buchanan, Blue Mountain, Miss., formerly W.M.U. Secretary in Tennessee, led in prayer. Commenting on Psalm 43 in the devotional, the pastor-host, W. Morris Ford, said, "We must go to the altar of prayer first, then God will send out the light through us." The mother of Dr. Ford was recognized.

Mrs. R. P. Mahon, Jr., president of the W.M.S. in the hostess church, welcomed the messengers and visitors in well-chosen words. "Our welcome is one thing which has not been rationed," Mrs. Maxey Jarman, president of the W.M.S. of the First Church, Nashville, graciously responded. "Now is the time to reconsecrate ourselves." Under the direction of Mr. Charlton, the Union University Chorus splendidly sang, "Send Out Thy Light and Thy Truth."

The closing feature of the evening was an address by Dr. George Sadler, Foreign Mission Board Secretary of Europe, Africa and the Far East. "We can see lights on the horizon. We are headed toward the shore of a saner world." The speaker prayed the closing prayer.

WEDNESDAY—MORNING SESSION

After congregational singing and after prayer by Mrs. R. L. Harris, Knoxville, former president of the State W.M.U., Mrs. J. H. Anderson, Knoxville, conducted devotions. "Scripture tells, history tells and my own heart tells that Jesus is the light of the world." Then followed the presentation of divisional W.M.U. officers in the state, with brief reports from each, forming in a unique way "The W.M.U. Lighthouse." Mrs. P. B. Lowrance, Chattanooga, vice president, introduced Miss Mary Northington, Secretary-Treasurer of the Tennessee W.M.U., who called attention to certain salient points in the annual report. A total of 41,180 W.M.U. members were reported and gifts totaling \$236,846.47. Then as the divisional officers made their reports, they placed on a stand on the rostrum cardboard reproductions of sections of the state until the likeness of the entire state was reproduced as the rock basis of a lighthouse and then the tower of the lighthouse was completed and the light was turned on—"The W.M.U. Lighthouse." It was an absorbingly interesting presentation. Mrs. W. G. Kovy, Jackson, created the appropriate atmosphere for this presentation by preceding it with a well-rendered solo, "The Light of the World is Jesus," with Mrs. J. L. Campbell at the instrument.

Miss Gladys Keith, New Orleans, Home Board Missionary, moved the hearts of the congregation by her recital of the victories of the Gospel on the river front in that city. Miss Margaret Bruce, State Young People's leader, then directed a group of Sunbeam children from Calvary and West Jackson Baptist Churches in a presentation of scripture quotations on stewardship, touching and powerful in its artless simplicity.

Again the hearts of the congregation were moved as Miss Kathleen Manley, Missionary of Ogbomoshu, Nigeria, Africa, as she told of the

Light shining in darkest Africa. The closing address of the morning was by Miss Carrie U. Littlejohn, Principal of the W.M.U. Training School, Louisville, Ky., on "Send Out Thy Light." "We are ashamed of some of our exports, but not of the Gospel."

As these various presentations made their impact upon the audience, the conviction was deepened that "The Light of God's truth cannot be put out."

WEDNESDAY AFTERNOON

We are grateful to Dr. Taylor for reporting on two sessions of the convention. On Wednesday afternoon Mrs. Lloyd T. Householder, the new mission study chairman, brought her report. She said there were 2042 mission study classes last year reported by the W.M.S. with 8,231 awards. The Y.W.A. had 467 classes with 1,349 awards, G.A.'s 566 with 2666 awards, R.A.'s had 322 with 833 awards and the Sunbeams had 300 classes with 1519 awards. She spoke on "Bring them into mission study classes. Brush them up on things they should know. Build them up in fine Christian character. Miss Wilma Bucy introduced the new Cuban graded series for all W.M.U. organizations.

Our pastor-host, Dr. Ford, sang an impressive solo, "Bearing His Cross for Me."

Lights in Tennessee Shining through State Missions was the theme used by Rev. James Shirley, our state missionary in the Southwestern district of our state. He made us see the 1,715,000 people who are not affiliated with any church in Tennessee. He also presented the hosts of churches with an adequate teaching program.

Miss Elsie Gifford presented the religious side of Union University. She made us see the professors as spiritual as well as intellectual guides. She spoke of the Y.W.A., B.S.U., the 60 preacher boys and the noon day prayer meeting.

Dr. A. U. Boone, our pastor at Baptist Hospital, told of the small beginning of that institution which opened its doors in 1912. Today it is worth three and one-half million dollars. He pleaded for more girls to enter training between the ages of 18-30, high school graduates, fine character and with ability.

The R.A. presentation was given by R. F. Polk, Jr., and Walter Stephens. They discussed the R.A. camps and told how very much they had meant to them. They thanked the W.M.U. for providing the camp for them.

Miss Wilam Bucy, Atlanta, spoke on Send Out the Light in the Homeland. She said we sang God Bless America, when we should be on our knees praying God save America. She gave a number of illustrations of the work being done by the Home Mission Board in trying to save America.

Mrs. W. E. Craighead, who served many years as a missionary in Bessarabia, made us see Russia and their heart-hunger for the gospel. She said the people worked twelve hours a day. The peasants cannot read. One-sixth of all the world are Slavs. When a Russian is converted he is naturally a Baptist. There are two million Christians in Russia today.

At four o'clock all faces were turned to Union University. Crook Hall and Lovelace, the girl's dormitories, were ready to receive the Baptist hosts. Lovely students and the women faculty members in their dinner dresses were there to welcome us, and to serve sandwiches in one dormitory and a delicious drink in the other.

The special guests of the convention and the state officers were in the receiving lines and had an opportunity to clasp the hand of hundreds of women who called.

At five thirty, the Training School Alumnae were served a delicious dinner at Union University Tea Room. Miss Littlejohn and Mrs. Anderson were special guests. Miss Annie Rogers of Paris was elected president of the Tennessee Alumnae.

What a good time we had talking together of the good time we had at 334 East Broadway and of our joy in having our lovely new House Beautiful!

WEDNESDAY EVENING

On Wednesday evening Mrs. Claude E. Sprague invited the convention to meet in Chattanooga in 1943. We were happy to accept the gracious invitation.

The president turned the meeting over to Miss Bruce who presided over the young people's session.

James Kelly Avery, an R.A. from Alamo, led the devotional service using as his theme "Laborers Together With God." He developed his subject in a way Dr. Freeman said would do credit to any preacher.

Union University Chorus rendered a beautiful musical number, "For God So Loved the World."

Three great messages were brought by Dr. Freeman on Tennessee, Miss Gladys Keith on New Orleans and Miss Manley on Africa. A large map of the world was on the platform and groups of young people placed Tennessee on the map when Dr. Freeman spoke, the Southland when Miss Keith brought the message, and Christian flags were placed on each country where Southern Baptists work when Miss Manley spoke. At the close all were grouped around the world, all lights were out except the ones on a cross hanging high over the world. It was a missionary evening long to be remembered.

THURSDAY MORNING

"Ye are the light of the world" was the theme of Mrs. Anderson's second devotional. "When it is dark enough the stars come out. What size want are you? The world needs bright lights today." Mrs. Anderson's simple, straightforward, soul searching messages brought a real inspiration to our women.

Mrs. V. E. Boston, as chairman of the obituary committee brought the names of many friends who have gone on to their reward. In the number were two who served as state officers, Mrs. Wayne Longmire and Miss Cornelia Rollow.

Mrs. George Hollis, the stewardship chairman, reported 12,136 tithers and a gift of \$24,162.04 for the 100,000 Club. She presented Dr. J. J. Hurt of Union University who told the women how the 100,000 Club was paying the debt on this institution. "Money is compressed life. It means you have come to stand by our side as you give your money and you believe in us. Women have 60% of the wealth and control 90% of it," we were told by Dr. Hurt.

Mr. Creasman made us see the nine girls graduating from High School in our Orphan's Home. How we longed to help each one go on to college or into nurse's training or to take a business course. We voted to send Lottie Burchfield to Tennessee College next year. An offering will be taken at the next quarterly meeting to help her through school.

Mrs. R. L. Harris, our Margaret Fund chairman, told of our students in Tennessee, Enid and Phyllis Lowe, Albert Craighead and Margaret McGavock in Carson Newman, and Franklin Fowler studying medicine at Vanderbilt.

She asked each W.M.S. to send \$1.00 in June to her associational W.M.U. treasurer for the Margaret Fund. This will be sent by the treasurer to Mrs. Harris as a special love gift. Mrs. W. J. Cox, treasurer of the W.M.U. of the S.B.C.,

told of the 108 Margaret Fund students in fifty schools. She said Yates McDaniel, the chief of Associated Press in Australia, was a former Margaret Fund student. Many of the boys' have enlisted in service.

Mrs. H. B. Cross, Training School trustee, told of our eleven girls in our school. She presented Miss Littlejohn, principal of the Training School, who thanked the women for the fruit cakes, the Missionary Education Room in honor of Mrs. W. J. Cox, the furnishing of a room by East Tennessee Association, and rooms in honor of Misses Bruce and Northington. The lights were given by Mrs. J. H. Anderson. There are one hundred boarding students and ninety day students. The school is free of debt. It is valued at \$400,000. Was it not a great victory to dedicate the school free of debt the first year?

The G.A. presentation was made by Rebecca Daniel of Nashville and Jean Stenson of Old Hickory. Rebecca gave the G.A. Allegiance and Jean, who is Queen with Regent, outlined the work she had done to attain the highest rank.

The closing message on Thursday morning was by Miss Keith on Light Houses in New Orleans.

Each time she spoke she thrilled the audience and made them see the river front teeming with people who need the gospel. She told us of so many who had been led to Christ in this Good Will Center and of the church formed by these converts three years ago with 30 members and now there are 140.

THURSDAY AFTERNOON

It was a joy to know that there were 1564 who registered at the convention. Mrs. B. K. Bright expressed our thanks to the Jackson friends, but words were inadequate to describe the most gracious service rendered so cheerfully by all the friends. Not once did we hear a complaint. Each chairman was on her job and did it as if it were a joy. Behind all of the organization was Dr. Morris Ford, the pastor, who attended every service. The most capable president Mrs. Mahon, was a real general who served so efficiently.

All the officers were reelected when Mrs. R. K. Kimmons presented their names as chairman of the nominating committee.

The Y.W.A. presentation was given by Mrs. Mary Hall Jobe, a counselor in Paris. By her side was a representative of the college and hospital Y.W.A.s. Mrs. Jobe told of her first missionary inspiration, received in a Sunbeam Band. She was converted at a G.A. houseparty at Tennessee College. She presented the Y.W.A. work as a challenge for Young Women Awake.

The closing message was brought by Mrs. W. J. Cox of Memphis. Her theme was a "Candle of the Lord." She spoke of the lights being out in all the world, but she said there was not enough darkness to put out one small candle. She spoke of Jesus as a refugee child in Egypt. She challenged us to ask unceasingly, give increasingly and live convincingly. "When the world is at its worst, we must be at our best." Her message was a fitting climax to a great convention.

We adjourned to meet March 23-25, 1943, with the First Church, Chattanooga.

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How a Sick Boy of Bermuda Found Jesus

EDRIE HATTON

Baptist Bible Institute, New Orleans, Louisiana

ONE VERY HOT afternoon as I finished telling a group of boys and girls about Jesus some one called me. I went to the door to find a kind lady with an anxious face waiting for me.

She said, "Will you come and tell my little sick neighbor what you are telling these children? He is too weak to walk here." (These boys and girls of Bermuda Islands do not have cars to ride in as you do.) I went to the sick boy's house. He was surprised but happy to see me. I read to him the story of "Jesus receiving little children," (Matt. 19:13-15, open your Bible and read it) and many other loving things Jesus did. I gave him a pretty picture and a nice story about Jesus. Then I took his thin hot hand in my hand. We closed our eyes and talked to Jesus about him being sick. After we had finished praying I had to go to tell some more boys and girls about Jesus.

About a month later I went back to see him. He was weaker and hotter than he was the first time, but he welcomed me with an outstretched hand, and a happy smile on his pale face, and said, "Jesus has made me happy on the inside and I shall soon be with Him."

Won't you let Jesus come into your heart like this sick boy did? (Close your eyes and ask Jesus to forgive your sins and cleanse your heart.) Now will you tell some other boy or girl what Jesus did for your heart, and what He can do for theirs if they will let Him.

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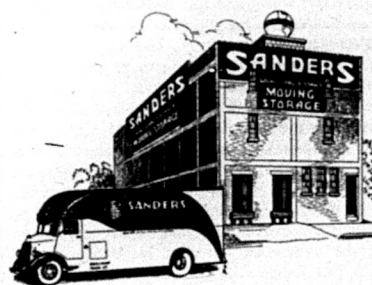
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DALLAS, TEXAS

What to See in San Antonio

By C. S. CADWALLADER,
Chairman of the Local Publicity Board

SAN ANTONIO is a city of intriguing romance breathing the atmosphere of Spanish, Western, and Twentieth Century progress, architecture, and culture. Every possible plan for the entertainment of the Southern Baptist Convention, May 16th to 20th, is being made.

The foundation of San Antonio dates as early as 1691 when a garrison was established by New Spain. For many years prior to that date there was an Indian village encamped on the place that is now San Pedro Park.

What to see when you come to San Antonio is in the minds of all of you as you turn your faces toward this historic spot.

There are many historic and beautiful churches and cathedrals. Our Baptist churches shine out in strength and beauty. The most imposing structures are the First Baptist in the center of the city, which is the most modern in equipment in the Southern Baptist Convention; Baptist Temple in the eastern part of the city, with a recently constructed new auditorium; Riverside in the southern part of the city, surrounded by modest and new homes; Calvary in the northern part of the city near the Army Post; and Northside in the northwestern part of the city, not far from the enormous Jefferson High School. We should not forget the Chinese and the Mexican churches for beauty and strength.

Other strategic churches are spotted throughout this fast growing city. Picturesque and stalwart in architecture are the Travis Park Methodist Church, Saint Marks Episcopal Church, First Presbyterian Church, and the Madison Square Presbyterian Church, all near the heart of the city.

Surely you desire to see the great Army center and work of defense, housing thousands of soldiers and workers. San Antonio is the center for the Eighth Corps Area, the Third Army, and the Gulf Coast Air Training Center. There are three strategic air fields—Randolph Field, the West Point of the Air, Brooks Field and Kelly Field, stations for primary and advanced flying instruction. San Antonio is the heart of army supplies. The Arsenal assembles tanks, Duncan Field takes care of airplane supplies and assembly, and Camp Normoyle the motor supply division, and Fort Sam Houston the personal supplies of food and clothing. Fort Sam Houston has stationed in it the Second Division so famous in conflict No. 1. These great stations of defense employ some 40 to 60 thousand civilians.

If one is looking for the alluring historic background, memorials of which are still standing, there are many beautiful and enchanting shrines of history to see. Of course, the first and foremost is the Alamo, which was established as early as 1716. In the main part of the city is also San Fernando Cathedral facing on Main Plaza.

Back of the San Fernando Cathedral on Military Plaza is what is known as the Governor's Palace. This was erected in 1749. Carved in the key stone is the Hapsburg coat of arms.

Other missions toward the south of the city are Concepcion, San Jose with the famous Rose Window, Capistrano, and San Francisco de la Espada.

Perhaps there is no more beautiful park anywhere than the Brackenridge Park with the famous Sunken Garden, beautiful moss draped trees, bridle paths, lovers' lanes, and winding motor roads.

There are many beautiful homes, old and historic, woven into the fabric by the pioneers of the city. There are homes new and modern, palatial and beautiful, covering our hills like flowers.

Any visitor would enjoy strolling on the winding walks on either side of the scenic San Antonio River, basking in the healthful sunshine and enjoying the comfort of its cool shades.

Have You Made Your Will?

ERNEST O. SELLERS

IT IS SURPRISING how many people have not made a will. If this has been done you doubtless have remembered all those with reasonable claims upon you but have you remembered your Elder Brother, the Lord Christ?

He is a relative who has done more for you than any one else. He "was rich, yet for your sakes became poor, that ye through His poverty might be rich." He denied Himself an earthly home, wore a crown of thorns and hung upon a cross that you might sit upon a throne.

The will we make is our last message to the world. We wonder how He will feel as He hears others mentioned and no thought or mention is made of His name when your will is read. Think of being in His presence, where alone we can realize the cost of our redemption, and hearing our last testimony to the world read and no mention made of His name, "which is above every name"?

Jesus uses your money. His cause here on earth suffers for lack of it. Millions have never heard that Jesus died for them. In your life you may have felt it necessary to put all of your money into your business; you may have loved it too much to part with it, but you must part with it eventually, why not make good the loss He sustained by your withholding your tithes and offerings? Add a codicil to your will today and change His sorrow to joy. Be honest with Him while you live and continue to be honest with Him when you die.

Remember your money is going somewhere. You accumulated it, and none can distribute it so wisely as yourself. This is a responsibility none of us can shirk or share with others. Neglect it and your money may go where it is not needed, perhaps where it may do actual harm.

Provide for all who have any rightful claims upon you but remember that to leave too much to young people may rob them of the incentive of industry and economy,—two of life's greatest blessings.

Irreligious people give to orphanages and hospitals. Christian people should give to support and spread of the Gospel. Timid ones who find it hard to speak for Christ can help to support and train others thus furnishing a substitute, and the souls he wins to Christ may be stars in his crown.

Have you enjoyed the luxury of giving? Indulge yourself by bequeathing a generous sum to God. We draw dividends on money only while we remain in this world and those who convert cash into character have abundant returns upon their investments.

None of us can imagine our joy in heaven to meet, from time to time those just arrived from earth with tidings that it was through our bequests they learned of the Saviour and trusting in Him had come to dwell with Him and all the redeemed in heaven. He said, "Lay not up for yourselves treasures in heaven."

Whatever you do, do it quickly. The "night cometh when no man can work." Many a large legacy has been lost, many a good intention failed of fulfillment because men have procrastinated. Settle THE MATTER TODAY if possible.

There is only one better thing. Give to the Lord what is rightfully His WHILE YOU LIVE. Income taxes and legacy taxes will consume much of your property unless you make your dispositions while you live. If you or your dependents need the income of your money, the Bible Institute will be glad to settle an annuity upon you equal to the interest on the amount invested.

(Note) We are indebted to the late Dr. Howard W. Pope for the suggestions we have made.

BAPTIST BIBLE INSTITUTE,
New Orleans, Louisiana.

IN MEMORIAM

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

W. S. YARBROUGH

"Asleep in Jesus, blessed sleep.
From which none ever wake to weep."

How fitting it was at the close of a Sabbath day, just a year ago, our brother and fellow-worker, W. S. Yarbrough, should, like a child tired of its play, lie down in peaceful slumber. He said, "Good-night" to loved ones here, to say, "Good morning," up there, to loved ones gone before.

He was conscious until a short time before his passing, and talked freely with his devoted wife and four lovely daughters about his near departure, giving tender admonition as to their future. His assurance to friends; "I would like to live on, but it's all right, I'm not afraid to go," will long be remembered.

Mr. Yarbrough was a minister of the gospel, a student of God's Word, and writer of several unpublished manuscripts. He served his day and generation well, and it can be truly said of him, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them."

To the bereaved family we would extend this consolation—

We'll meet again, dear one,
With smiles replacing tears.
In a bright and beautiful land,
Where they count not time by years.

A friend,

MRS. J. K. GENTRY.

JOHN LEE WEST

(For thirty years a deacon of The Bellevue Baptist Church, Memphis, Tennessee.)

MEETING AS THE DEACONS of the Bellevue Baptist Church, together with our pastor, we are in agreement in grief of heart and in a sense of great loss in the death of Bro. John L. West—a member of Bellevue and a deacon for thirty years.

Remembering how faithful he was in his attendance on the meetings of the deacons, recalling his faithful attendance through the years on all the services of the church, remembering his soundness in the faith and his interest in the welfare of our church, rejoicing in his Christian character and loyalty to the high aims of our church, being assured of his belief in the Bible and of his adorning many of its doctrines, we hereby express our love and give assurance that we will hold him in grateful memory—thanking God for his faithful service and, bowing submissively to God's will—and assuring his family of our sympathy and love in these days of sad bereavement.

With prayer that God will find all of us faithful in life and abounding in good works, we say: "Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Signed: ROBERT G. LEE, Pastor,
DR. H. C. MAXEY,
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Selecting Convention Committees

PRESIDENT W. W. HAMILTON,
New Orleans, Louisiana

SOMETIME AGO a letter came expressing some concern over the appointment of Convention Committees. A reply was made reciting the attention given to this, and showing the thought and care exercised in the selection of each member of each committee.

The brother was told that a large list of names had been made from the Convention minutes of those who might serve. Due regard was given to the States represented, to the pastors, to the laymen, to the schools, to Woman's Missionary Union, to the Brotherhood, to the State secretaries, to the Editors of our papers, to the younger and older, to those who would probably be present, to the experience in various types of denominational activity, to willingness to undertake the task assigned.

With all of these things in mind the committees and leaders of devotional periods had been asked to serve. All of this was explained to the brother who had made the complaint.

The most interesting thing about the whole matter was that the writer addressed his letter to a former president of the Convention, and apparently did not know that a new presiding officer had been chosen. Surely we would not be critical of our brethren if we knew them personally and knew how eager they are to be faithful and to be helpful.

Church Membership Zoned

(Contributed)

REV. L. B. COBB, Pastor First Church, Kingsport, outlines the zoning of his church membership as follows: The city was divided into twenty-six zones. Each district was assigned to a Deacon residing in that section. These boundaries were marked on the city map with the location of the Deacon indicated with blue pins. A Deacon roll book, carrying instructions and roll of the members so assigned, was given to each Deacon. The family page contained blanks to be filled in by the Deacon showing the activities of the members. The number of families to each Deacon ranged from 26 to 41. The number of members of the church ranged from 30 to 72.

A supper meeting was held on Monday night, March 2, for the deacons and their wives. There were 23 of the 26 deacons present. One was out of the city, one was sick, and the third had to work. A group picture was made. At this meeting all details and materials were released. All new members will be assigned to the Deacon in his territory. The meeting closed with a period of fellowship and games. I have never felt such encouragement as that provided by this meeting. The comfort of knowing that I not only have one assistant pastor in the person of Mr. Lawrence Trivette, who is superb, but that I have 26 besides him who are interested, equipped, and prepared to serve our membership immediately and effectively with a personal and spiritual ministry. Monthly reports will be made by each Deacon in the regular Deacons' meeting.

Not Alone

(My oldest brother was a very prominent and successful lawyer in St. Louis; but he put his life as a Christian far above worldly success, with all his might he tried to walk with the Lord) I shall never forget the last prayer I ever heard him utter. We were all grouped around the breakfast table—he always had prayers in the morning—seven boys, all of them about man's stature, and his wife and I at the end. He thanked God for everything, for home, for loved ones, for friends; but above all things

(and he put great emphasis upon this) that He had not left him alone, but was still with him. The following verses were written with that thought still lingering in my heart.

We thank Thee Lord for everything,

For food and shelter too,

For friends and loved ones near to us,

For faith and hope in you.

All life's good things are dear to us—

The glory of the stars,

The radiance of the rising sun

And evening's glowing bars;

But this will fade, the night comes on,

Thou still art there we know—

Or in the dark, or in the light

With us where e'er we go.

So blessed Lord above all things

We thank Thee here this day,

Thou hast not left Thy child alone

To walk life's rugged way.

—Elizabeth J. Boykin.

--Book Reviews--

FROM MILLIONS TO HAPPINESS, by Albert L. Kramer, The Leighton Press, N. Y. \$1.

A rich man tells the story of lost wealth but of happiness found in Christ, whom he had long sought after. He was told to find God by doing good deeds, but saw men using their good deeds as a smoke screen to cover their lack of goodness. He was told he could find God by being good, but discovered that we can never be what God calls good till we find Him. Then he was advised that he would find God by going to church. He went for many years, "but I did not find Him. I was not even told the way to find Him." He became tired of good works. "Ingratitude discourages me. I put a beggar on horseback and he rides to the devil." He looked upon professors of religion. "They say they were 'saved.' I cannot see what they were saved from. They have not been saved from sin." Men have been turning over fresh leaves but no sooner turned than soiled. Christianity is feeble because it is so largely nominal. Men are trying both to be natural and be Christ-like. "The natural life of the best men is so poor that Jesus did not regard it as life."

He found the better way. "There is one salvation for all men: the life of God in their regenerated spirit. Life consists of will, thoughts, feelings and actions. If these are all changed, has not a new man or woman been brought into existence? Christ is more than my Substitute. By identification with Him I become a part of Him, and that which happened to Him happened to me. He is timeless. I have made no 'sacrifices'. How could I possibly think of the exchange of my former life into this life with God as a sacrifice?" This book is different but well worth reading. It reminds you of both the book of Ecclesiastes and the epistles of Paul. —J.R.C.

THE SURETIES OF THE SAINTS, by W. H. Rogers, The Bible Institute Colportage Association, Chicago. Paper, 50 cents.

The author was until recently pastor of the First Baptist Church of New York City. He seems to have been a worthy successor of I. N. Haldeman who served that church so long and so faithfully. He discusses the five great supernatural facts of the revelation of God: The miraculous birth of Christ, the vicarious death of Christ, the victorious resurrection of Christ, the mediatorial advocacy of Christ, and the personal and visible return of Christ. "What man has made he can destroy. What he cannot destroy he has not made. He cannot destroy the atmosphere, or the stars or the earth, because he did

not make them. He can destroy a house, or anything else that his hands have made. He cannot destroy God's word, though through the ages he has tried by innumerable means." In speaking of the fact that the sins of the saved are all covered he says: "The covering is not the transparent robe of the baptismal waters; nor the ragged garments of self righteousness; nor the flimsy fence of broken resolutions; nor the worthless works of the flesh; nor the proud fleece of worldly culture. It is the non-transparent precious blood of Christ." It is a good book, and worthy not only of reading but of careful study.—J.R.C.

Rev. Clifford J. Lowe, for more than thirty years a missionary to China, who is spending his furlough in Nashville, will be delighted to serve our churches in Tennessee in any way he can. He has a graphic, compelling story to tell about the present situation in China. He can be of great service to our churches during this period of crisis when we are becoming more and more conscious of the appalling needs in war-stricken areas. He represents not only the interests of our Foreign Mission Board but of the whole Co-operative Program. He can be reached through our State Baptist Headquarters in Nashville, 149 Sixth Avenue, North, or at his home, 2117 Nineteenth Avenue, South.—Walter M. Gilmore.

—B&R—

Pastor Willis R. Allen of Whitesburg is happy over the victory which came to the church March 22nd when enough money was raised in cash contributions to complete their educational building. The offerings for the day amounted to more than \$700.00.

—B&R—

March 15, the First Baptist Church of Ada, Okla., celebrated its 47th anniversary and the 23rd anniversary of the pastorate of C. C. Morris. In these twenty-three years there have been 6,455 additions by baptism and otherwise and a total of \$617,513.33 raised for all purposes.

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AMONG THE BRETHREN

On leave of absence given him by his church in order that he may regain his health, Edwin E. Deusner has had his address changed from Carthage to 317 College Street, Barbourville, Ky. Dr. W. M. Wood of Murfreesboro will be pastor interim.

—B&R—

Due to the illness of Pastor H. C. Angel, the pulpit of the First Church, Alcoa, was supplied on a recent Sunday morning by Mr. Franklin and at night by Rev. C. D. Martin.

—B&R—

The First Church, Martin, pastorless since the resignation of Tom L. Roberts, has called Ira C. Cole, pastor Highland Heights Baptist Church, Memphis, but at this writing his decision has not been made known to the paper. (Later word comes that he has accepted.)

—B&R—

W. B. Yates, a former student in Carson-Newman College and a Th. D. graduate of Southwestern Seminary, has given up his pastorate to enter the field of evangelism, and he may be reached at 13 Main Street Arkwright, Spartanburg, S. C. The report comes that he is a co-operating Baptist and that his work is in the churches as the Lord may lead.

—B&R—

Chamberlain Avenue Baptist Church, Chattanooga, A. A. McClanahan, pastor, recently ordained Thomas Guinn, Jr., to the full work of the Gospel ministry. The Lord bless our brother in his work.

—B&R—

In the three years that V. Floyd Starke has been pastor of the First Church, Elizabethton, a total of 339 have been received into the church, 200 of them by baptism, and \$46,000,000 has been contributed to all purposes, \$7,000.00 of this for missions. The church debt has been markedly reduced, and there are no unpaid bills or individual notes.

—B&R—

Pastor John W. Sutherland and the Elkton, Ky., Baptist Church have been assisted in a revival by Lloyd T. Householder, Lewisburg. Ray H. Dean, formerly at Old Hickory and now pastor at Central City, Ky., directed the music. Bro. Householder's stay was cut short by the illness of his wife, but during the days he was there 14 came into the church, 10 of them by baptism. The pastor and Bro. Dean continued the meeting.

During the month of March Chaplain Virgil A. Rose, CCC Central Repair Shop, Jackson, witnessed 136 professions of faith in the 8 CCC camps in West and Middle Tennessee. The most of these are from Baptist homes. Chaplain Rose appreciates the work of the pastors and churches in the different localities.

—B&R—

In a simultaneous revival campaign among the Baptist churches of Shreveport, La., under the direction of Dr. Roland Q. Leavell of Atlanta, there were 584 additions to the churches. These churches conducted a city-wide tent meeting last October.

—B&R—

Pastor E. Floyd Olive and the New Hope Baptist Church, Hermitage, are being assisted in a revival by Lee E. Roberson, evangelist and singer, of Fairfield Baptist Church, Birmingham, Ala., who has had 830 additions to his church in the last four years.

—B&R—

Word comes that Larry Huntley, formerly pastor at Maury City, is a patient in the Veterans' Hospital, Tuscaloosa, Ala., where he expects to remain until he regains his health.

—B&R—

In three months in his new pastorate of First Chilhowee Baptist Church, Seymour, T. E. Mason has welcomed 30 additions and the church is laying plans for the construction of a new house of worship and a new pastorium.

—B&R—

Bro. J. M. Gentry writes rejoicingly of the progress of Cobb's Creek Baptist Church, Butler, under the leadership of Pastor Clarence L. Nelson. The church has gone from one-fourth to full time, departmental attendances have increased, two closed churches have been revived, and in other ways the blessings of God have been manifested.

—B&R—

W. A. Broome, Houston County Missionary, Erin, writes the following: "One of our Baptist families here in Erin has two sons in the Army at Los Angeles, Calif. Their parents have just told me of a letter received from their sons, in which they say: 'It is certainly good to see in the BAPTIST AND REFLECTOR the fine work that is being done by our Baptists back home in Tennessee. It was the most gratifying thing we have had to come to our band. Thanks to the BAPTIST AND REFLECTOR.'"

Crichton Memorial Church, Concord, has purchased a deluxe model Hammond Organ, which will be installed in time for services on Easter Sunday. Clyde C. Brown of the Louisville Seminary is pastor.

—B&R—

BAPTIST AND REFLECTOR was glad to have the following visitors: Ralph B. Pace, Chicago, Ill.; V. A. Rose, Jackson; O. C. Miller, Murfreesboro; Paul Wilburn, Carthage; H. R. Enoch, New Middleton; R. Lofton Hudson, Portland; Mrs. Louisa Carroll, Celina; T. E. Mason, Seymour, and C. S. Hammond, Lawrenceburg.

Dr. Perry F. Webb, pastor of the First Baptist Church, San Antonio, sends the names of the following committeemen who will serve in connection with the Southern Baptist Convention in May:

HOTEL COMMITTEE

Rev. C. V. Hickerson, Chairman, 921 Drexel, San Antonio, Texas.

BANQUETS, BREAKFASTS, ETC.

Rev. Tallie Williams, Chairman, 1831 Santa Monica, San Antonio.

AUDITORIUM COMMITTEE

Mr. L. C. Bradley, Chairman, 831 Gunter Building, San Antonio. (This committee has complete charge of all exhibits of all agencies, and arrangements for exhibits are to be made with this committee.)

HOME ASSIGNMENT COMMITTEE

Mr. Grover C. Quillen, Chairman, 411 E. Martin, San Antonio. All those desiring entertainment in a home on the Harvard Plan, please write Mr. Quillen. (We re-publish this list for information.—EDITOR.)

Shelbyville Mills church extended on March 22nd a unanimous call to Rev. Harry Beckman of Owensboro, Ky., to become their pastor. He had recently been with them in a two-weeks meeting which resulted in several professions of faith.

—B&R—

A card from Robert Sutherland dated March 21st has come to the Baptist State Building. He was still at Fort Eustis, Va., C-10 Building 1321. He has been promoted to corporal. He will be remembered by hundreds of our boys as well as by many adults.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR MARCH 22, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	207	93	White Oak	111		Lenoir City: First	337	
First	234	54	Woodland Park	765	269	Pleasant Hill	180	101
Alexandria	114	63	Church Hill: McPheeter's Bend	130	77	Liberty: Salem	114	33
Athens, First	404	96	Oak Grove	95	40	Maryville: First	603	113
Bartlett	124	52	Clarksville: First	470		Memphis: Bellevue	2031	504
Bella, Midway	100	107	Cleveland: Big Spring	262	150	Boulevard	631	152
Bolivar, First		130	First	436	125	Labelle	621	215
Bristol, Va. Ave.	161	103	Columbia: First	275	29	Mallory Hts.	205	95
Butler	141	57	Doeville: Little Doe	440	77	Prescott Memorial	382	143
Cobb's Creek	87	45	Dyersburg: First	496	173	Speedway Terrace	540	
Chapel Hill, Smyrna	75	87	Elizabethton: First	90	83	Temple	1801	306
Chattanooga: Apison	87	64	Immanuel	75	62	Union Ave.	1021	238
Avondale	407	150	Little Mt.	204	168	Mt. Juliet: Green Hill	45	25
Calvary	315	68	Siam	90	42	Mt. Pleasant: First	158	74
Chamberlain Ave.	269	131	Southside	237		Murfreesboro: First	415	124
Concord	216	169	Watauga	645	121	Westvue	177	57
Eastdale	256	139	Fountain City: Central	103	89	Nashville: Belmont Hts.	897	196
East Lake	387	108	Grand Junction	109	89	First	1165	330
Edgewood	185	105	Guys: Gravel Hill	73		First, T. I. S.	250	155
Highland Park	487	184	Hampton	123	88	Inglewood	301	103
Lakeview, First	187	179	Hermitage: New Hope	669	202	Lockeland	586	159
Oak Grove	95	61	Jackson: West Jackson	715	120	Newport: Second	155	63
Ooltewah	534	395	Kingsport: First	615	162	Old Hickory: First	586	
Red Bank	218	93	Knoxville: Bell Ave.	1087	261	Rutherford: Macedonia	112	
Rossville Tabernacle	119	65	Broadway	959		Shelbyville: First	188	
S. St. Elmo	123	71	Fifth Ave.	225	60	Union City: First	555	
Spring Creek	197	101	John Sevier	481	191	Walter Hill: Powells Chapel	151	50
Summerfield			Lincoln Park	244	87	Watertown: First	200	
			Sevier Hts.			Round Lick	80	44

On March 22nd the church at Dayton gave a reluctant farewell to one of their members, Attorney General Glenn Woodlee, who had been called for military duty to report at Denver, Colorado March 26th. Mr. Woodlee is the District Attorney for the section, one of the leaders of the church and for some time director of their choir. He is a worthy son of a noble father, the late Hon. L. V. Woodlee of Altamont.

Briefs Concerning the Brethren

Called and Accepted

John Newton Garst, First Church, Schenectady, N. Y.
Ward B. Hurlburt, First Church, Jamaica, L. I., N. Y.
Archibald F. Ward, Jr., Williamsburg, Va.
Roy S. Anding, Gage, Okla.
J. M. Banther, Arnett, Okla.
B. H. Elsey, Carr City Church, near Seminole, Okla.

Chas. M. Brewer, First Church, Trenton, Fla.
G. E. Barrett, First Church, Columbia, Mo.
B. Frank Smith, Durant, Miss.
Bob G. Rochelle, Hodge, La.
Ira C. Cole, First Baptist Church, Martin, Tenn.

Resigned

T. S. Boehm, First Church, Sylvania, Ga.
Roy Bonner, Fairfax, Okla.
B. H. Elsey, Broken Arrow, Okla.

Ordained

H. C. (Jack) Gober, Memorial Church, Marshall, Texas.
J. R. Hearlon, First Church, Minden, La.
Thomas Guinn, Jr., Chamberlain Ave. Baptist Church, Chattanooga, Tenn.
James Bellah, Grace Baptist Church, Nashville, Tenn.

WITH THE CHURCHES: Bristol—Virginia Ave., Pastor Wright received for baptism 1, baptized 3. Chattanooga—Apison, Pastor Ramsey received by letter 1; Calvary, Pastor McMahan received by letter 1, for baptism 1; Concord, Pastor Frazier received by letter 3, for baptism 7; Eastdale, Pastor Denny received by letter 5, for baptism 1; East Lake, Pastor Crantford received by letter 4, for baptism 1; Edgewood, Pastor Petty received by letter 2; Lakeview First, Pastor Anderson received for baptism 7; Red Bank, Pastor Pickler received by letter 3, for baptism 6; White Oak, Pastor Horlitz baptized 1; Woodland Park, Pastor Williams received by letter 1, for baptism 13. Cleveland—First, Pastor Keel received by letter 1. Columbia—First, Pastor Richardson received by letter 2. Dyersburg—First, Pastor Vollmer received for baptism 1. Elizabethton—First, Pastor Starke baptized 1. Johnson City—Unaka Ave., Pastor Bowers received for baptism 2. Kingsport—First, Pastor Cobb received by statement 1, by letter 1; Bell Avenue, Pastor Allen received by letter 2, by baptism 1; Broadway, Pastor Pollard received by letter 3, by confession 2; John Sevier, Pastor Cross received by letter 2, by baptism 5, baptized 13. Lewisburg—First, Pastor Householder received 4 additions, baptized 4. Memphis—Bellevue, Pastor Lee received by letter 7, for baptism 8, baptized 5; Boulevard, Pastor Arbuckle received for baptism 1, by letter 4, baptized 3; LaBelle, Pastor Renick received by letter 1, for baptism 2, baptized 3; Speedway Terrace, Pastor Harris received by letter 2, for baptism 2, baptized 4; Temple, Pastor Boston received by letter 4, for baptism 1; Union Ave., Pastor Hughes received for baptism 1, by letter 9. Nashville—Belmont Heights, Pastor White received by letter 2, for baptism 1; Inglewood, Pastor Beckett 1 reclaimed; Lockeland, Pastor Gilliam received by letter 5. Old Hickory—First, Pastor Kirkland received for baptism 4, baptized 1. Rutherford—Macedonia, Pastor Miller received by letter 2. Watertown—First, Pastor Wright received for baptism 1.

Storm Destroys Hatchie Baptist Church

The storm that swept through Hornsby, Tenn., March 16 completely destroyed Hatchie Baptist Church. All of it was blown away, even the seats were demolished. Pieces of the church were found many miles from where the church was located. Along with the church, many homes were destroyed in the community. All of the people in this community are very poor tenant people and they need a church real badly, because there is no other church for them to go to within four and a half miles. There are over a hundred children who need to be in church services along with their mothers and fathers. The church cannot be built back unless some help is received. Will you please send a donation for the rebuilding of this much needed church? You can send your donation to Luther Hodge, Hornsby, Tenn., or to Rev. Percy Ray, Myrtle, Miss. He has agreed to lead out in the rebuilding of the church. He is a missionary of the Home Mission Board of the Southern Baptist Convention and has agreed to give of his services for the rebuilding of the church. Send your contribution as soon as you read this. Remember, you cannot tell where the storm will hit next, so help while you can and give as liberally as you can.

(This is a very worthy cause. Let our people respond.)

—EDITOR.

The Ordination of Rev. James Bellah

At the call of the Grace Baptist Church, Nashville, Tenn., on March 17, the following brethren met and formed a council for the purpose of examining James E. Bellah with a view to ordaining him to the Gospel Ministry: E. B. Crain, P. F. Langston, L. S. Ewton and H. W. Crook. A number of other brethren were invited, but due to illness and other causes only the above were present.

After hearing Bro. Bellah's statement of his conversion and his call to preach, the council questioned him thoroughly along doctrinal lines and unanimously voted to recommend his ordination.

On Sunday morning, March 22, H. W. Crook, the clerk of the council, reported to the church the above recommendation, which was unanimously adopted and the church proceeded with his ordination. Dr. Walter Gilmore preached the sermon, J. Roy Bethune delivered a brief exhortation to the young preacher, Bro. H. W. Crook presented, for the church, a beautiful Bible to Brother Bellah. Then followed the laying on of hands and the ordination prayer by the pastor, L. S. Ewton.

At the close of the service the members crowded around Brother Bellah and shook his hand as a token that they would follow him with their prayers and their heartfelt interest wherever the Lord should see fit to send him. Dr. Gilmore's sermon was one of the best sermons of this kind that you ordinarily hear. The entire service was beautiful, impressive and very uplifting to all present.

L. S. EWTON, Moderator.
H. W. CROOK, Clerk.

Bible Conference

By SAM EDWARDS, Mountain City, Tenn.

In a recent Bible Conference covering Ashe and Alleghany Associations of North Carolina, it was the writer's privilege to be one of the speakers. Dr. J. C. Canipe, pastor at Boone, N. C., was the other speaker. Brother W. T. Whittington of West Jefferson, N. C., was the genial pastor host. A large number of ministers and laymen from Ashe, Alleghany and Three Forks associations attended the conference. The spiritual tide ran high.

Dr. Canipe devoted his entire time to the Sermon on the Mount, while the writer spoke in the mornings on the general theme of Salvation—Salvation for Sinners, Specific Cases of Salvation, Salvation Made Sure, Security of the Saved and Saving the Saved; in the afternoons on the general theme of The Church—Advent of the Church, Mission of the Church, Power of the Church, Stewardship of the Church and Unity of the Church.

For the evening services we had several of the distinguished Baptist leaders of this great Baptist state who brought inspiring messages enjoyed by all.

A Happy Conclusion of the 1942 Baptist Hour Series

The 1942 Baptist Hour series closed last Sunday with that peerless message by Dr. Truett on the subject "Our Adequate and Abiding Gospel."

There is much about this whole project to challenge our profound gratitude. The Baptist Press has been most generous in carrying our copy. We are especially indebted to Editor Taylor and his beautiful cooperation. The programs have been outstanding. The stations on the network have been exceedingly kind to us, carrying all the programs without charge.

There is but one lack in the whole picture. It is this. Several of the states have not completed their respective parts of the expense of the 1942 Baptist Hour Series. In Tennessee the churches have sent Dr. Freeman only \$750.25 on a total goal of \$1,650. We are absolutely dependent upon the churches to wind up the 1942 Radio Programs without a deficit. On April 1, bills for line charges totaling \$5,600 will come to us and are due to be paid before April 15. At this writing we do not have one thin dime in the Treasury to apply on the statements that will fall due. This whole project is in the hands of the churches and pastors, who can easily bring an otherwise most successful undertaking in a new field to a happy conclusion if they will.—S. L. LOWE.

This is a worthy cause. The Committee planned the Baptist Hour, believing that the comparatively small cost would be given by our people. Let us send in the balance of our part immediately.—JOHN D. FREEMAN.

Arthur L. Walker Ordained to Ministry

On February 25, 1942, Arthur L. Walker of Harlan, Kentucky, was ordained to the Gospel Ministry by the First Baptist Church of Jefferson City, Tenn. The examination of the candidate was conducted by Dr. C. W. Pope, Moderator, assisted by Dr. S. W. Eubanks and Deacon John Cates.

The ordination sermon was delivered by the Rev. W. J. Bolt, Pastor, Harlan Baptist Church, Harlan, Ky. The charge was given by Dr. S. W. Eubanks, Professor of Bible, Carson-Newman College, followed by the ordination prayer led by Bro. J. D. Everette. After the laying on of hands, Bro. Walker pronounced the benediction.

Bro. Walker is a Sophomore in Carson-Newman College, and has recently been called to the pastorate of the Bethel Baptist Church, near Spring City, Tennessee.

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Just for Fun

Gathered Here and There

"I'm fed up on that," said the baby, pointing to the highchair.

Soldier (running): "Captain, the enemy are as thick as peas."

Captain: "Well! Shell them."

Man (to neighbor painting his fence): "Are you going to put a 'Wet Paint' sign on your fence?"

Neighbor: "No. Do you think I want to have fingerprints all over it?"

Professor: "What is the most potent poison?"

Student: "An airplane: one drop and you're dead."

"Didn't the bride look stunning?"

"And didn't the groom look stunned?"

Nobbs: "Has your wife changed very much since you married her?"

Knibbs: "Yes—my habits, my friends and my hours."

Billy Battle: "Daddy, why don't you buy your grandmother an air rifle for her birthday next week?"

Dr. Battle: "Air rifle? Grandmother wouldn't want an air rifle."

Billy: "But you know how good she is about lending things."

A HARD JOB

"My wife has been nursing a grouch all week."

"Had a cold, have you?"

NO TROUBLE

George: "I'm going to have a hard time meeting expenses these days. How about you?"

Joe: "Not at all. I meet 'em at every turn."

ASK POP

Mother: "No, you can't have it and that's the sixth time I've said No!"

Sonny (mumbling to himself): "Wonder where Pop gets the idea women are always changing their minds!"

We cyclists who have stored our cars

Because of peacetime's death,

No more run short of gasoline,

We just run short of breath.

One businessman called on another. After a glance around the office, he asked:

"How's your new office boy getting along?"

"Fine," said the other. "Anyhow, he's got everything so mixed up that I can't get along without him."

Needed Hearing Ears

"The appeal of the Government for funds with which to carry on the war against totalitarianism must not fall upon deaf ears among church people. The churches of Christ have made their hatred of the war system as clear as any point of view can well be made. They have been slow to recognize the practical Nazi threat to all the Christian standards on which they have functioned. But the hoped for protection of distance to which they, like so many other Americans, clung desperately proved to be fruitless. Millions of our sons are in service; millions more will soon be called. Those of us who must stay at home can give our dollars, that the balance of sacrifice may not be weighed too heavily on the side of these gallant young Americans called on to offer so much. Whatever we give must, unfortunately, be pitifully small in contrast to the full measure of devotion required of them. But let us at least do it gladly, generously—and in humility."—Rev. Guy Emery Shipler, in *The Churchman*.

The Necessary Attributes for Following Christ

(Sermon Outline)

By REV. WILLIAM POTTER,
Siloam Springs, Arkansas

"And He said to them all, if any man will come after me let him deny himself, and take up his cross daily, and follow me"—Luke 9:23.

The preacher might "break down" this text, discussing Goodspeed's interpretation which reads:

"And He said to EVERYONE,

"If ANYONE wants to GO with Me, he must DISREGARD himself, and take up his cross. DAY-AFTER DAY and FOLLOW ME."

INTRODUCTION

May be suited to the particular occasion, using present day world conflict, modernistic Spiritual decay within the church, self-complacency of church members and substitution of a "program" for the Gospel, all of these to "warm up" to the meat of the message.

TO FOLLOW CHRIST WE MUST HAVE THE ATTRIBUTES OF:

FAITH:

Not ordinary faith is enough. It must be a lasting, durable faith. We must have the faith of an Abraham, a Noah, a Paul, of the three Hebrew lads in the fiery furnace.

With that faith, justified, we have peace with God. (Romans 5:1.)

This peace is the first-fruits of our justification in our new relationship with the Father.

PRAYER-MEDITATION:

"But his delight is in the law of the Lord and in His law doth he meditate, day and night" Psalm 1:2.

Necessity of meditating upon the Word, praying as we read.

Like a watch, Christianity must be wound regularly, WITH PRAYER.

LEARN THE PRAYER OF FAITH and have less of the "gimmies" as we kneel at the Throne of Grace.

HUMILITY:

"Humble yourself in the sight of the Lord and He will lift you up" James 4:10.

In the context (James 4:7) we find we must first SUBMIT ourselves to God. . . . Now we are told to be Humble. Humiliation of soul and genuine penitence. God has promised (and His

promises are sure) to raise men up when they are truly humbled.

Christ forgave while yet in agony on the Cross. Have you learned to be humble enough to forgive? ??

Are you humble enough to overlook the petty jealousies which are found in almost every church? ??

Can you be humble enough to recognize your vainglory and human weakness and like Job cry, "Behold I am vile"???

Paul claimed to be the chiefest of sinners in the sight of God, the least of the Apostles. Dare we be less humble than this great saint? ??

SELF-DENIAL:

"So likewise, WHOSOEVER, he be of you that FORSAKETH NOT ALL that he hath, he cannot be my disciple" Luke 14:33.

HAVE WE? Self denial must be a vital part of our Christian experience. In which category is your testimony: that of the

Rich Man's Son . . . who wouldn't

or

The Widow's Mite . . . who gave her all

To follow Christ without forsaking all is HYPOCRISY.

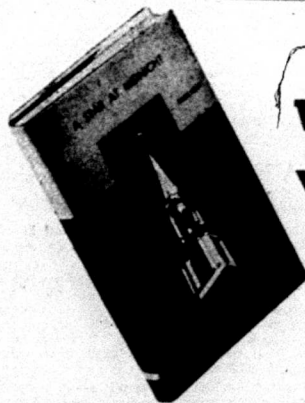
SERVICE:

Use Romans 12:1 and 2 as illustrations here, elaborating on the implications of each verse and the call to holy service according to God's standards, not the acceptable standards of man.

We serve our senses (use the five senses) but ARE WE SERVING GOD? When called do we make excuse? Do we wait for the opportunity to serve or do we create the opportunity?

Isaiah cried, "Here am I, send me."

HAVE YOU?



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